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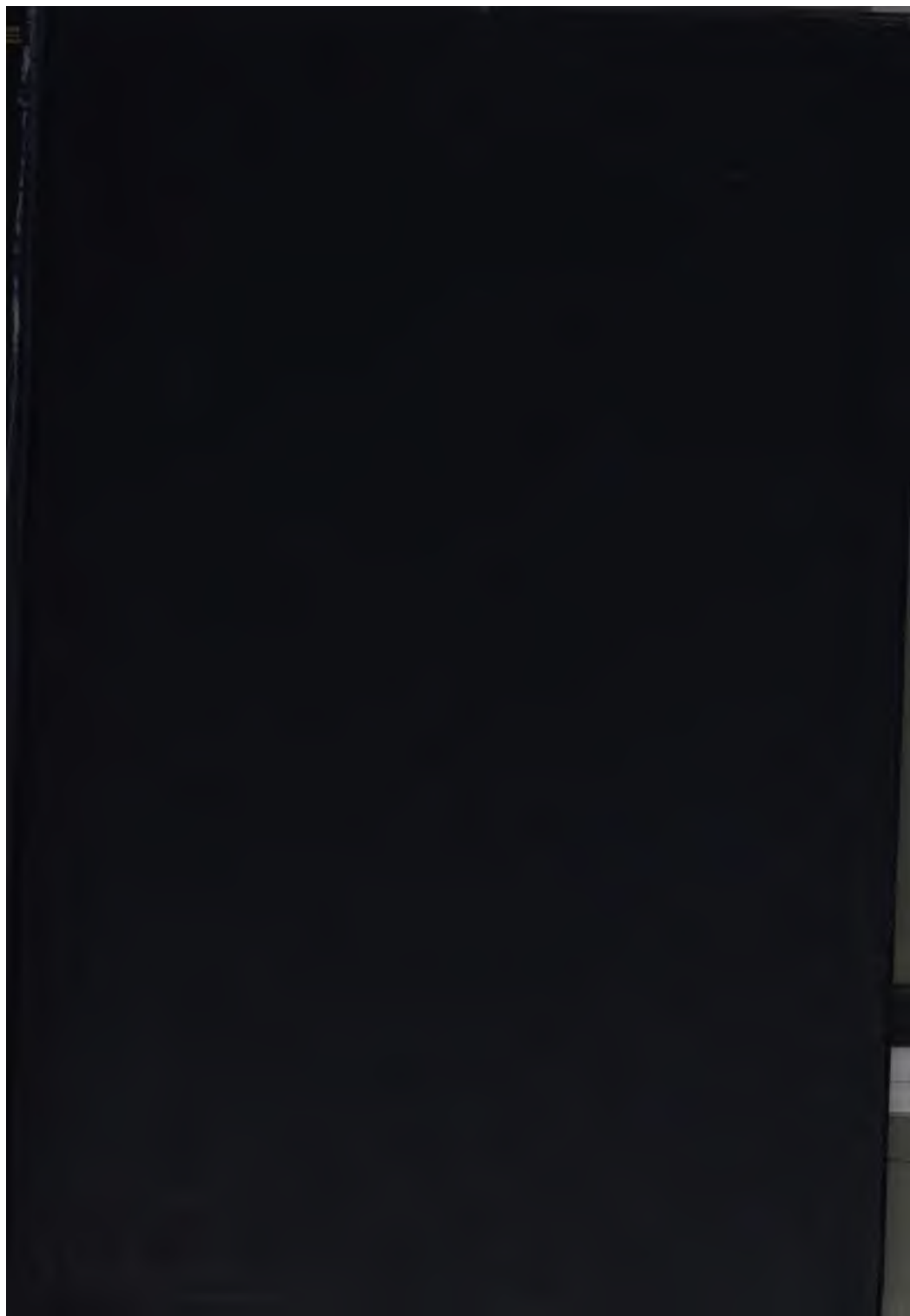
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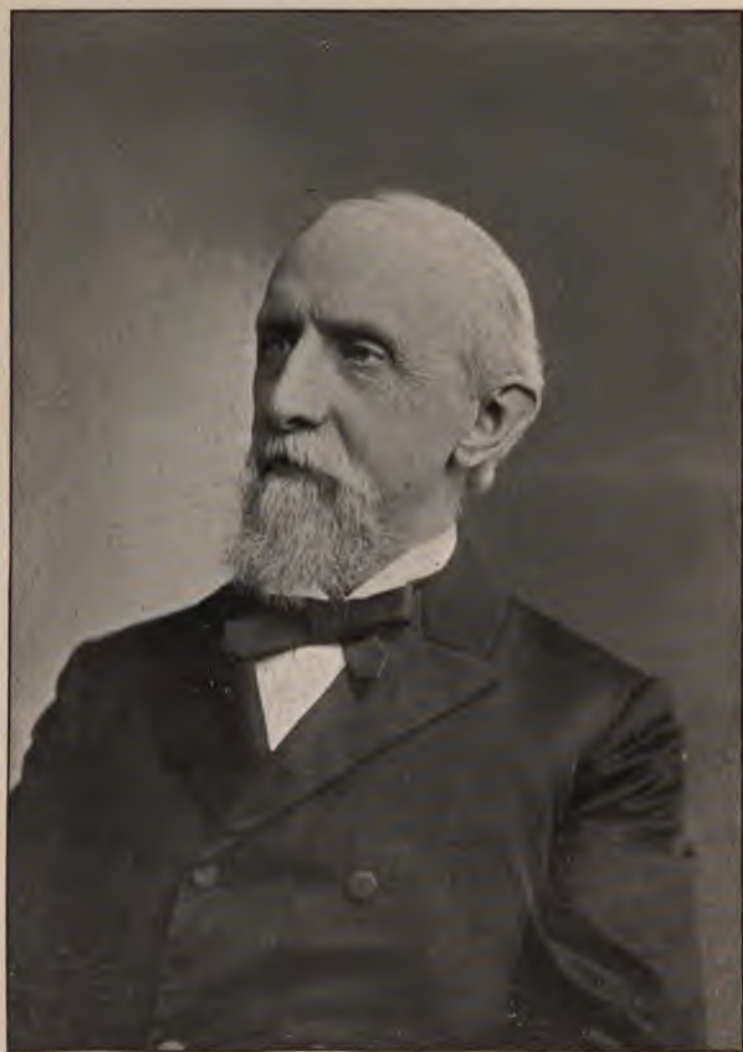
REV. J. J. KANE

Member of the
Rev. The National
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JACKSONVILLE, FLORIDA
THE U. S. & T. L. L. COMPANY
1905





REV. CHARLES R. BLISS

The New West Education Commission

1880-1893

REV. E. LYMAN HOOD, M. A., PH. D.

Member American Historical Association.

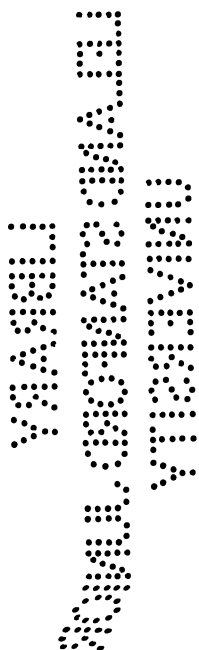
Author: The National Council of the Congregational Churches,
The Greek-Russian Church in America.

*"Sweet odors reach us yet
Brought gladly from the fields long left behind."*

JACKSONVILLE, FLORIDA.
THE H. & W. B. DREW COMPANY.
1905.

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Wm. H. Drew



PREFACE.

Reformations mark the golden milestones in the history of mankind. From an aroused and indignant conscience have sprung the mightiest endeavors of humanity. Evils, impending and present, have incited minds and hearts to the greatest sacrifice, the noblest achievements.

Congregationalism had its birth in deep conviction. The "nonconformist conscience" to this day, in the land of its origin, is the term most generally employed to define the attitude of our churches in England toward moral and spiritual issues. Two centuries the churches of the Pilgrim Faith had been established in America when Mormonism arose to threaten the social and religious well-being of our people. Against this insidious foe many were persuaded after long consideration that the Christian school was the most effective weapon. They believed the teacher could get a foothold where the preacher would not be given a hearing.

The New West Education was an answer to a call from God. The founders of the society were leaders in the churches. The busiest of men were its trusted administrators, and they gave with commendable example of their money and their time. The response to the urgent appeal was, indeed, remarkable; young and old, poor and rich

gave freely. During the period of fifteen years under review in this monograph, a sum amounting to three-fourths of a million of dollars came to the treasury of the Commission from more than two thousand Congregational Churches in the United States.

The teachers, a noble band, seven hundred and twenty in all, were foreign missionaries. Yet they labored in their own land. Few cared to go where they went, and a welcome at first was rarely accorded them. Year after year, by heroic Christ-like service, they remained at their post. Hostile opposition was thus gradually overcome, and in the end affectionate regard and abiding friendship were frequently the priceless rewards. Among the teachers themselves a spirit of fellowship was early manifest. Common purposes, common dangers, and victories for truth and righteousness in which all had an acknowledged share, drew them together fraternally with ties of mutual regard which passing years have not severed.

The schools were organized in temporary quarters, often with a mere handful of pupils, which grew in numbers and influence until they gave form and character to the incoming public schools of future states. Among the thirty-five thousand students enrolled were youth of many races. The religious beliefs were equally well represented; yet, such was the magic alchemy resulting from wise and kindly leadership, these scholars quickly

participated in the high ideals of Christian education. Not a few of these students have since reached positions of honor and usefulness in their respective communities and states.

The master spirit, who guided the destinies of the teachers and the schools from the beginning, and up to the time when the work of the Commission was merged in the older Education Society, has passed away. His consecrated life needs no embellishment. A worthy memorial to any man is the work he did. To his foresight, wisdom and energy unstinted praise is due; hence, it may be said, every page enshrines the memory of the Reverend Charles Robinson Bliss. The history of the New West Education Commission is a unique chapter of American Congregationalism. The teachers have become very widely scattered, and not a few, like their honored chief, have been called from earthly labors. Nevertheless there is a distinct value to be obtained through the perspective of years. We are enabled to see things in their true relations. The author, who is the only Superintendent the Commission ever had in the Southwestern field, was requested, three years ago, to prepare the volume. Unforeseen circumstances have delayed the printing and publishing until now. Names have been omitted, and deeds have been unrecorded, which were eminently worthy of gracious eulogy. The funds at command, however, permitted only this brief monograph.

While still the executive chief of the Commission Secretary Bliss resolved to write a history of the work. And he did begin the task. When increasing weakness prevented further labor only a treatise upon Mormonism had been completed. To this production the author wishes to acknowledge his indebtedness. The abiding interest and helpful cooperation of Miss Julia M. Bliss, one of the two surviving sisters of the secretary, have made the book possible. Superintendent Isaac Huse, long the efficient chief in the Western field, assisted most successfully in enlisting the interest and support of friends of the Commission. Principal Charles E. Hodgkin, Mrs. L. A. Collings, the Rev. W. S. Hawkes are among the number who have very kindly loaned valuable data. Rev. Simeon Gilbert, for many years the vice president of the Commission, and the Rev. G. S. F. Savage, who served with wisdom and zeal as recording secretary through all the years of the existence of the Society, have very courteously read the entire manuscript and made needful corrections. The preparation of the volume, in the midst of pressing pastoral duties, has been a labor of love, and it is sent forth with the prayer that readers may find in its pages fitting praise for the noble teachers of the Commission, and incentive anew to take up, wherever and whenever duty calls, the Master's service.

Union Congregational Church,
Jacksonville, Fla.,
May 1, 1905.

ORGANIZATION OF THE COMMISSION.

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"The object shall be the promotion of Christian civilization in Utah and adjacent states and territories by the education of the children and youth under Christian teachers, and also by the use of such kindred agencies as may at any time be deemed desirable" is the broad platform upon which the New West Education Commission was established. It was the latest organization of national scope formed by the Congregational churches. Few events in American history have been more opportune or providential. The inception, in the spring of 1879, was an inspiration, which came to the members of the Congregational Minister's Union. A Methodist home missionary from Salt Lake visited Chicago and made addresses in which the evils and growth of Mormonism were very vividly presented. Professor C. C. G. Paine, a teacher in one of the high schools of the city, heard him. The following week the teacher was introduced to the Union by the Rev. Burke F. Leavitt. In an address of remarkable power, the immediate organization of a society to sustain schools in Utah was urged. The extraordinary interest resulted in the appointment of a committee. The members of this committee consulted Col.

C. G. Hammond, formerly superintendent of the Union-Pacific Railway. He had lived in Salt Lake, and was familiar with the social and religious conditions of the Territory.

This sagacious layman suggested the name for the new society, which it bore ever after, and christened it with the first gift—\$1,000. He gave many thousands to the work in later years. In due time the action of the Ministers Monday Union was laid before the Congregational Association of Chicago. A committee, Rev. Simeon Gilbert, Rev. C. N. Pond and Rev. Arthur Little, was requested to bring the movement to the attention of the Congregational Association of Illinois, which was done, with the following results: Unusual interest was manifest and a resolution was unanimously passed requesting the Congregational Home Missionary Society "to take the matter in hand and push it." The men who were intrusted with this resolution were Rev. Simeon Gilbert, Rev. Arthur Little, Rev. E. C. Barnard and Mr. Ralph Emerson. After correspondence and conference the national society decided it was inexpedient to assume the contemplated work among the Mormons and Mexicans.

In the meanwhile President E. P. Tenney, of Colorado College, Colorado Springs, a man of vision and enthusiasm, heard of what had been done in Chicago. At his suggestion a commission was appointed by the trustees of the college. It consisted of sixteen men, F. A. Noble, Simeon

Gilbert, E. P. Goodwin, Arthur Little, Burke F. Leavitt, C. G. Hammond, E. W. Blatchford, H. Z. Culver, B. C. Cook, C. H. Case, John Deere, A. P. Sherrill, E. P. Tenney, W. H. Barrows, J. L. Withrow, E. B. Webb. The members of this provisional commission met at the home of Mr. E. W. Blatchford, where so many other important civic and religious movements have been either originated or helped into enlarged power. An organization was at once formed, and later incorporated with the following officers:

President, Rev. F. A. Noble, the beloved pastor of the Union Park Church; Rev Simeon Gilbert, editor of the *Advance*, vice president; E. W. Blatchford, a prominent business man of the city, secretary; Col. C. G. Hammond, the philanthropist, treasurer. Soon after Rev. G. S. F. Savage was chosen recording secretary. The list of the original corporate members, as announced in the first circular issued by the Commission, is a shining roster of eminent names. Rev. Charles R. Bliss was elected corresponding secretary. He continued to serve the Society with distinguished ability and devotion during the existence of the Commission. Mr. Bliss had already been drawn into the educational work of the New West by association with President Tenney, and was in a peculiar manner qualified for the large task so soon to be committed to him. He entered upon his official duties October 1, 1880. In addition to those already mentioned,

among the early friends and loyal supporters of the schools were David Fales, an able attorney; William E. Hale, who later served several years as president; E. D. Redington, J. H. Hollister, M.D., Rev. E. F. Williams, C. J. Hurlbut, A. L. Fanning and William H. Hubbard, who long served as treasurer.

As the schools increased in numbers and expanded in usefulness a larger force was required, not alone in the strictly administrative work, but in bringing the knowledge of the pressing need to the attention of the public. In April, 1884, the first issue of the *New West Gleaner* was published. Six years later the name was changed by prefixing *Christian Education* to the former title. This attractive bi-monthly paper was the means of enlisting the sympathies and support of a multitude of people. At one time six thousand copies were regularly printed and distributed among the churches. In its interesting pages were to be found the official announcements of the officers of the Commission, news from the wide field, letters from the teachers and patrons, and the receipts and expenditures in full.

The increasing burden of administration that came with the years made necessary the employment of additional helpers in the field of collection. Rev. A. E. Winship, nine years a successful pastor in Somerville, Mass., was elected in May, 1883, district secretary for New England, with office in Boston. The duties of this

office were performed by him three years, with singular acceptance to the Commission and an ever increasing appreciation by those who were privileged to hear his fervid appeals. Rev. S. S. Mathews was another herald of the Commission, who carried the message from the wide field to many hearts. A pastor of New England, he had also visited the distant West and was familiar with the needs and opportunities of the teachers and schools. Mr. Winship having retired, Mr. George M. Herrick was elected assistant secretary, and not only did he take his full share in the executive duties of the office, but he was a welcome speaker in the churches and before the local and state bodies of our communion.

Polygamous Mormonism and Romanized Jesuitism leave their blight on nothing if not on womanhood. It is not surprising, therefore, that women, from the very beginning, took unspeakable interest in and showed self-sacrificing devotion to the Commission and its chosen work. A very large majority of the teachers were women, and an equally large proportion of the income for the work came from women. For years Miss Lucia A. Manning was in charge of the Boston office; Miss Margaret A. Towne held a similar position in Chicago. With rare tact and courtesy their daily tasks were modestly performed.

To the Congregational Churches of America the effort of the Commission was a distinctively new work and in

a vast region of our own land little known. Financial support to be continued was dependent upon accurate and personal information. To this end teachers, from time to time, after tried experience, were called from their schoolrooms to be public advocates for the cherished cause. Among the first of the many who were thus selected was Miss Lydia Tichenor, later the wife of Rev. A. J. Bailey. Her addresses everywhere awakened interest. Miss Sybil Carter was another equally gifted in appeal. Miss M. McCullough, Miss Virginia Dox, Miss Grace E. Gilbert, Miss M. A. Hand, Miss Carrie W. Hunt, were others whose names were welcomed in many homes, far and near, because of the insight and uplift their stirring words had given to aspiring hearts. At this point must be mentioned the great service rendered by women whose names were never recorded on earth, yet who were willing to spend and be spent, that the labors of the Commission should be adequately sustained by prayer and gifts. Hundreds of meetings, yes, thousands, without exaggeration, were held to promote the cause. In these meetings women were both hosts and guests.

Among the first of the noble company of teachers employed in Utah was Mr. Isaac Huse, who, in answer to the Macedonian call, left his position in New England to accept a school at the front. So acceptable was his service there, and so imperative was the demand for intelligent supervision by one on the field, he was chosen

Superintendent, and served in that capacity ten years. Discreet, faithful, devoted to the interests of the Commission, considerate and wise in assisting the teachers, the success attained was in no small measure due to him. Similar conditions and needs prevailed in the South-western field, which led to the election of the author as Superintendent. For several years he had served the Congregational Home Missionary Society as Superintendent. The work of the mission churches and the work of the mission schools were really one; their support also came from the same sources; thus unity was given to the efforts on the entire field.

MORMONISM.

MORMONISM.

The chief features of Mormonism are historic. Its spirit, its purposes, and its impelling forces are inherited chiefly from two men. In this personal origin of Mormonism may be found its weakness and its strength. It is a necessity, therefore, in order to understand Mormonism to bring its founders to the witness stand, and subject their characters to rigid examination. Just at this point Mormonism grows fearful and retreats. Yet, beyond question, Joseph Smith has gained the profound and well-nigh universal veneration of the Latter Day Saints. To them he is a prophet with whom God deigned to converse, a trusted disciple of Jesus, an inspired translator of hitherto unknown human history, a restorer of ancient priesthoods, a revealer of the mystery of celestial marriage, a sage, a martyr. In short they have idealized him.

Briefly must be traced the life history of this remarkable character. Joseph Smith was born in 1805 in Vermont, where his boyhood was spent. He was not fortunate in his parentage: his father being illiterate, superstitious, improvident, poor in purse and poorer in reputation. His

mother was no better, visionary, impracticable and unstable. Under such influences Joseph grew up, physically strong, mentally vacillating and spiritually weak.

When fifteen he claims God and Christ both appeared to him and declared that all the churches were false. Much is made of this early revelation by Mormon writers, and it is the subject of a large painting in the temple in Salt Lake. Solomon Spaulding, a Presbyterian minister, wrote a romance, which fell into the hands of Joseph in due time. This impossible story, with the aid of a peepstone, an old hat, mythical plates, and the testimony of witnesses inspired by himself, furnished Joseph with the Book of Mormon.

The business adventures of Joseph Smith were no less ludicrous and disastrous. The publication of the Book of Mormon did not enrich him; it was a wretched failure. A few years later, 1830, the prophet established in Kirkland, Ohio, a bank with a nominal capital of four million dollars, an actual capital of five thousand, on which bills to the amount of fifty thousand dollars were issued. The inevitable happened. The bank was wrecked, and to escape angry creditors Joseph fled at night on horseback.

We have already seen that Smith has no claim to the authorship of the Book of Mormon. He did, however, rewrite the scriptures. Some of his "corrections" are

ridiculously absurd. For instance, Moses failed to foretell the coming of the prophet of the Latter Day Saints, so Smith corrects the oversight by inserting in the last chapter of Genesis a prophecy concerning himself. The most important of all the many works in Mormon literature is "Commandments and Covenants." Smith may justly claim partial authorship of this widely known book. It is written in the language of the scriptures, as the following brief extract will show. Smith determined to locate his followers in a certain place in Missouri, which he called Zion. Prophecies, therefore, came rapidly: "He that sendeth his treasures to the Land of Zion shall receive an inheritance in this world, and his works shall follow him, and also a reward in the world to come. Blessed are the dead who die in the Lord from henceforth!"

"Commandments and Covenants" may be said to be the cornerstone upon which the vast fabric of Mormonism rests. In it is declared that Smith and his successors are the inspired agents of God. The Mormon Church is further defined as having religious, civil and political functions. The work gave to the leaders of the church as complete and effective a religious organization as the world has ever seen. In that fact lies the strength of Mormonism, and its danger to the country. The book professes to give superhuman power to all who believe in its teachings. The priesthood is authorized to perform marriage rites, which shall give dominion, power and

glory in the future life; to baptize living persons as proxies; to perform miracles. Oaths, rituals, baptisms, anointings, sealings are far more elaborate than any known in the modern secret societies. Furthermore, the book proclaims polygamy as a divine institution, to be accepted by all Mormons as fundamental in belief and practice. This last prophecy of Joseph Smith, and in many respects the most potent, was uttered in Nauvoo in 1843, when his personal immorality made such revelation a cloak for disgusting licentiousness. This prophecy was the cause of his arrest and death soon after.

Another leader was required upon the death of Joseph Smith. Prophecy had ceased to a large degree, but other qualities were now demanded. Departure from Nauvoo was a necessity, and the chosen ruler in this memorable pilgrimage of a thousand miles across the plains was Brigham Young. Supreme and arbitrary power was given him. The new chief was illiterate, and yet intellectually strong. He was an avowed believer in the Bible, and yet put Mormon seers as "living oracles" above the scriptures. Amid a score of wives he conducted daily prayers, and was a regular attendant upon the services of the church in which he professed to be the chief priest.

With the subsequent marvelous development of Mormonism in view, it is interesting to note Brigham's purposes. His ideal for the church, of which he was the head, was not so much spiritual regeneration of man-

kind, but rather social reform and political supremacy. Thus, soon after reaching Utah, a convention was called and the State of Deseret established. He was proclaimed governor, with extraordinary powers. It must be said his was a service of inestimable value to Utah. By his iron will he preserved order, encouraged industry, invited immigration, promoted agriculture, laid out and built up Salt Lake City to be one of the most beautiful cities in America.

An admirer of Brigham Young has written that "he was uncontaminated with books." This furnishes a key to his life and influence. The education of the schools he regarded superfluous because revelation was all sufficient.

This put a premium upon ignorance. The result was, of course, disastrous. The office of teacher was henceforth of little honor and small remuneration. Utah was for years a region in which education was discredited. Such environment furnished a fertile field for the doctrines taught by Young, namely, the materiality of God, the secular nature of all religion, the essential inferiority of woman, the plurality of wives, the exaltation of the priesthood and the supremacy of the church in social and political affairs.

August 10, 1877, at the age of seventy-six, Brigham Young, one of the most unique characters in the history of America, was summoned from earth. He was born in

Vermont, and, until thirty years of age, was an ardent Methodist. He was made head of the Mormon Church in 1844, and continued to exercise despotic and almost unlimited power to the day of his death, a period of thirty-three years. He developed to a very marked degree the missionary spirit, and, as a result, men were sent to every portion of the globe to win converts and bring them to the promised land of Utah. The ultimate supremacy of the Latter Day Saints throughout the entire world was the cardinal doctrine of the church. Once granted, this principle permits the church to enter every legislative hall, every municipal council, every court room. There should be no place where its will is not declared and enforced. After Brigham's death the nature and scope of the assumption began to be realized—that it was at variance with free institutions, and intolerable in a land of liberty.

CONGREGATIONAL MISSIONS
AND SCHOOLS.

CONGREGATIONAL MISSIONS AND SCHOOLS.

After the advent of General Connor's army in 1862, Gentiles flocked to the opening mines, which had been purposely shunned by the Mormons. Salt Lake began to increase rapidly in population. Yet, in 1864, it was recorded, "Utah has no Christian churches, no clubs, no Odd Fellows, no Masons, no politics, and no religion." In the summer of that year Jonathan Blanchard, president of the Congregational Home Missionary Society, visited the Territory. Later Samuel Holmes, Esq., of New York, made another survey. Both strongly advocated Protestant missionary work at once.

! November 17, 1864, a few brave spirits organized the Young Men's Literary Association. This organization warmly greeted the Rev. Norman McLeod, sent by the Congregational Home Missionary Society as their first evangelist to Utah. He held the first non-Mormon service in the territory January 19, 1865. A Congregational Sunday school and church were soon formed, and funds were speedily raised to purchase a lot and erect a suitable building. Independence Hall was the appropriate name given the structure. The lot cost \$2,500, and the building

\$5,000. A year later, while the pastor was in the East collecting funds for the enlargement of the work, the able superintendent of the Sunday school, Dr. J. King Robinson, was assassinated. He was called from his house at midnight, ostensibly to attend a man injured by a horse, and was brutally assaulted a few rods from his door. He was carried into Independence Hall where death soon relieved his sufferings. He was the first martyr to Congregational evangelism in Utah. The pastor was warned not to return. Thus the work so auspiciously begun, by murder and intimidation, was suspended. Regular services were not resumed for ten years, or until the Rev. Walter M. Barrows took charge.

In the meanwhile Independence Hall was not left unoccupied. In 1867, under the leadership of Bishop Tuttle, the Episcopalians arrived and began services in the hall. They occupied this Congregational Church building four years. On May 8, 1870, the Methodists, represented by Rev. G. M. Pierce, began a successful work in the Mormon City, occupying the hall a year. The hall never belied its name. It was the recognized center of Gentile influences. It is said that every evangelical denomination in Utah, except the Baptist and Lutheran, held its first service in this historic building. Here also the Hebrews organized their society, and the Woman's Antipolygamy Society had its birth within its walls.

When the Mormons left Nauvoo, in 1846, it was the dream of Brigham Young to find some vast uninhabited region, where the church could develop unaffected by Gentile influences. A year later, after a long journey of a thousand miles over vast plains and towering mountains, the colonists came to the broad, fertile Utah valley. It verily seemed the promised land, and, furthermore, it was under the sovereignty of Mexico. No wonder he felt they were forever safe from further intrusion. Yet, within a year, by the fortunes of war, the Mormons were again under the Stars and Stripes. And by the discovery of gold in California, two years later, their anticipated secluded city was receiving a stream of travelers from every clime. At length, in 1869, the completion of the transcontinental railway ended forever the dream of isolation.

The increasing population and importance of the city impelled the Congregational Home Missionary Society to commission the Rev. Walter M. Barrows for the work so long suspended. January 18, 1874, he preached his first sermon, and soon after reorganized the Congregational Church, with twenty-four members. Thus began a fruitful ministry which lasted seven and one-half years. A man of great energy and remarkable tact, he left an abiding impress upon city and territory.

THE ACADEMIES OF UTAH.

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The growing influence of the missionary church emphasized the need of a missionary school. In July, 1878, under the auspices of Colorado College, Salt Lake Academy was incorporated. In September of the same year the school was opened under the guidance of Mr. Edward A. Benner. Thirteen years this able educator was in charge of this, the most important of all the New West institutions. It need not be said that the potent factor, which the Academy was freely acknowledged by friend and foe to be, through all these formative, eventful years, was due in large measure to the talent and toil of Principal Benner. The work speaks louder than eulogy.

It is unnecessary to say further that in any great battle the general commanding does not do all the fighting. Neither in the successful school does the chief executive do all the teaching. Thus the associates of the principal deserve honorable recognition. Among the many were Mr. Marcus E. Jones, Mr. C. E. Allen, Mrs. Kate A. Ashley, Miss Alice M. Keith, Miss Eva Stokes, Miss M. S. Emerson, Miss N. L. Van Voorhis, Miss Ella S.

Danforth. In the later years there were Mr. R. A. Metcalf, Miss Jennie M. Carney, Miss Alice P. Stevens. Mr. Benner was succeeded in 1891 by Oscar F. Davis, a graduate of Vermont University, who remained in charge until the Academy was turned over to the Education Society. Among his assistants were Miss Mary A. Hyde, Miss Lillie W. Dickerman, Miss Ella C. Fitzgerald and Miss Nora Hjelm.

For three years the Academy was accommodated in the Congregational Chapel and the three rooms adjoining. The prosperity of the school called for more room. In 1881 a slightly location, ten by twenty rods, was purchased of Bishop E. D. Wooley, of the Mormon Church, for ten thousand dollars. To build an adequate structure called for a much larger sum than the Commission had thus far been compelled to raise. But the friends of Christian Education rallied to the task. Mrs. Valeria G. Stone, of Malden, Mass., gave ten thousand dollars; Col. C. G. Hammond nine thousand (and, because of his zeal and faithfulness from the beginning, the building was named Hammond Hall); Mr. L. E. Holden, of Cleveland, Ohio, three thousand dollars; Roland Mather, Esq., Hartford, Conn., one thousand. The edifice is a high basement, two-story structure, of white brick with red brick trimmings. The cost, with equipment, was twenty-three thousand dollars, of which the citizens of Salt Lake contributed about one-half. At the time of its completion it was by

far the finest educational building in Utah. Among the contributors were John Taylor, President of the Mormon Church; several saloon keepers gave one hundred dollars each.

The educational factor, large as it was in the upbuilding of this important institution, was only one of many. The relation of the Academy to the First Congregational Church was cordial and intimate. Rev. J. Brainard Thrall, the pastor, long served on the board of trustees, and was a special lecturer several terms. The acknowledged ability and gift of leadership in its teachers placed the school in the forefront of the social and intellectual life of the growing city.

The population and importance of Salt Lake made possible and necessary the organization of district schools of primary and grammar grade in the outlying wards of the city. Such an one was the Burlington School, started in 1882 in a small adobe house, but transferred later to a commodious building, largely built by the gifts of the First Church, Burlington, Vt. The first teacher was Miss Edith McLeod, followed by Mrs. H. M. Scruton, now Mrs. Lovering, of Cambridge, Mass. Miss Fannie Hall assumed charge later and was assisted by Miss Emma M. Blodgett and Miss Flora J. Corbett. The extension of the public school system at length afforded educational opportunities to all children and the school was closed.

Plymouth School, opened in 1882, was another ward school of the city, which had an eventful career and hastened the day of efficient public schools. The pupils were mainly from the families of the Saints, yet, as in every other school, religious instruction was regularly given and received with evident appreciation. At this point we may quote from an "official circular of instruction" issued from the headquarters of the Commission, and mailed to every New West teacher: "It must never be forgotten that New West schools are sustained by Christian people, who deem religious results of the very highest importance, and while the directors do not desire to have the teachers discharge any religious duties in a narrow, sectarian spirit, they do expect that they will use all proper endeavors to instill into the minds of the pupils the great truths of the Bible."

In the tenth ward of Salt Lake, facing one of the many beautiful public parks, a three-room adobe building was constructed by the Commission at a cost of three thousand dollars. The Ladies' Aid Society of the Phillips Church, South Boston, made so generous a gift toward its erection the school was given the name Phillips. It was dedicated in November, 1886, the Rev. Alexander Munroe, missionary of the Congregational Home Missionary Society, preached the sermon. Pupils from other sabbath schools of the New West participated in the exercises, and with their Mormon parents filled the three

rooms. The spiritual life of this school for several years was very marked. A prayer meeting was held each Monday afternoon at the close of the session. Rev. W. S. Hawkes, the superintendent of Home Missions for Utah, and the pastors of the several Congregational Churches of the city often assisted in the Sunday school and religious exercises of the week.

A study of the New Testament soon confirms one in the belief that the early evangelists regarded the cities as strategic points in their chosen labors. In battling against a bestial, polygamous Mormonism and an un-American civilization, the Commission felt the few leading towns of each territory must be captured for truth and righteousness. Ogden, the largest center of population in Northern Utah, was thus chosen.

Two years after the Congregational Church was organized in Salt Lake Mr. Safford came to Ogden and began church services. The Sunday school, begun with ten, soon grew to eighty. In July, 1877, the church was organized with ten members. After three years of trying missionary labor the pastor withdrew and the organization became extinct. In 1884 Rev. H. E. Thayer, now superintendent of missions in Kansas, organized a church in the New West schoolhouse.

As in several instances, the man chosen in the beginning to guide the destinies of the Academy proved eminently fitted for the position and remained to see a worthy monu-

ment to his years of labor. Mr. H. Waldo Ring went from New Hampshire, and was principal eight years. Assisting him were Miss V. W. Ludden, Miss Alice Hamlin, Miss Abbie P. Noyes, Miss M. L. McClelland. In the spring of 1891 Mr. David A. Curry, a graduate of Indiana University, assumed charge. With him were associated Miss M. H. Nutting, Miss Eva Roney, Miss Ruth E. Gill and Miss Amelia A. Binder.

That Protestant schools should be welcomed and supported by Mormon parents in the very capital of the Latter Day Saints seems incredible. They realized, however, the inferiority of their own teachers and schools. Rev. D. L. Leonard, of Oberlin, Ohio, several years the Home Missionary superintendent in Utah, has written thus of their schools: "They were unique, and at most points highly original. The schoolhouse and the meeting house were commonly the same building; the themes presented and the spiritual atmosphere diffused on Sunday were but slightly modified during the week. As compared with the pupils the teachers for the most part were but ignoramuses of a larger growth. Free schools were rare exceptions; the children of the poor were excluded by their poverty. The Saints had no fear of religion in their schools. The day's work was closed as well as begun with prayer, which is always heard on all manner of occasions, even at the opening and ending of the dance."

Provo contained a population of five thousand, solidly Mormon, when, November 20, 1883, Miss Emily M. Clapp, of East Hampton, Mass., opened a school. The teacher was a graduate of Mt. Holyoke, and had won laurels as an educator in Greenfield, Mass. The city, fifty miles south of Salt Lake, was the third in population in the Territory. The announcement in the press stated: "This school will be wholly unsectarian, and, while good morals and reverence for God will be inculcated, no religious dogma will be instilled into the minds of the pupils."

The small beginning of this institution (at the present writing the largest of all the New West schools) is of unusual interest. From the teacher's pen we may read how she went to the building at the time appointed, but no pupil came. Not until the sixth day, when six little children appeared, was work begun. Increasing attendance soon demanded larger quarters, which were found in rented buildings. Mr. Joseph O. Proctor, of Gloucester, Mass., made a generous gift for a building, which was built and occupied at the beginning of the fifth year (September, 1887) at a total cost of nine thousand dollars. Miss M. F. French, Miss Sarah C. Hervey and Miss Minnie L. Foster in charge.

As so often recurred elsewhere, the new Protestant school invited the Mormons to greater zeal, and they constructed a suitable building not far away in which capable teachers were installed. Mr. Forrest E. Merrill

and Mr. C. R. Tucker were the energetic principals until the school, with others, was turned over to the Education Society. The mutual helpfulness of the Academy and the Congregational Church, subsequently organized, must be noted. At the present writing the pastor, Rev. S. H. Goodwin, is also principal of the large Academy.

This school is of very great interest, as we look back through the perspective of years, because it has come the nearest to the ideal, cherished from the beginning of the New West movement. There were much larger, more conspicuous schools, in apparently more strategic locations, but they are gone. And from one point of view little is left to mark the years of heroic service. Often today we may find the former schoolhouse deserted or sold to unsympathetic tradesmen for other uses, the patrons widely scattered, the pupils also separated. But in the case of Provo the school itself was never more prosperous or influential for good. A loyal constituency immediately surrounds the institution, her sons and her daughters return to the portals on cherished anniversaries as doves to their windows. The question springs up unbidden, "What has been the cause of this evident success?" Without doubt it has been the happy union from the beginning between the Academy and the church. One man, who would have no conflicts with himself, has been the guiding spirit of both. The New West Education Commission has ceased to be, but the lesson of her

defeats and of her triumphs should not be forgotten by the Congregationalists of America.

"Our elders can outpreach them all," remarked Brigham Young boastfully, with reference to the futile efforts of the first Protestant missionaries to Utah. There was much truth in the statement. It must be confessed that the preaching of the Protestant missionaries brought no returns commensurate with the vast outlay of energy and money expended. The most rigorous efforts to convert adult Mormons were seldom rewarded. Even the apostate Mormons, of which there were many, were proof against Christian appeals. But the church of the Latter Day Saints was not secure, as it thought. There were thousands of children in the Mormon homes—they could be reached. Hence the scorn of the Saints' officials was ere long turned into salutary fear.

THE RURAL SCHOOLS OF UTAH.

THE RURAL SCHOOLS OF UTAH.

Hurriedly has been sketched the story of the academies in the few cities of Utah, there remains the greater work to be briefly told. At one time twenty free schools in rural districts were sustained by the Commission. It is impossible, with the space at command, to take each school separately. Lehi and Kansas, and Fannington, and Hooper, and Bountiful, and Sandy! What romance is suggested by the heroic endeavor of the teachers of their New West schools. They are the uncrowned martyrs of the Commission, who, in lonely and lowly fields, out of the sight of the multitude, beyond the plaudits of the crowd, were willing to spend and be spent if the glad tidings of life and light could be borne to a rising generation. Theirs was a sacrifice, yet a reward. * * *

“Whose pleasure was to run without complaint
On unknown errands of the Paraclete!”

The teachers of these out-of-the-way schools were not heroes, but heroines; not men, but women, volunteered to go to the firing line, where the fight was the hottest, in the warfare for virtue and decency. It is no wonder that the Mormon ecclesiastics feared the teachings of these

faithful evangelists of a better day as they did not the instruction given in the larger academies in the cities. The following is quoted from an address issued by Mormon elders to the people of a "stake" or district: "The primal purpose of the teachers of the so-called New West Education Commission should receive attention. As avowed by this Society it is to accomplish what the Edmund's bill contemplated, but failed to do. Latter Day Saints, can you understand this? Under pretense of educating your children their mission is a peculiarly delicate one because a religion is being assailed. Its denial would be a piece of arrant hypocrisy, a vain pretense, a willful falsehood. By promoting dissension, inciting rebellion, bringing about disputes between the priests and the people, opposing polygamy, and exercising an influence over Mormon girls, they expect to plant the first gun on Mormon soil."

Park City is one of the thrifty mining towns of Utah, with a population of two thousand, almost entirely Gentile. Mr. Dana W. Bartlett opened the school in 1882, with Miss Alice Bridges as assistant. Mr. Forrest Merrill was then placed over the school, assisted by Miss Sarah I. Gilbert. Mr. Herbert B. Haden was later principal, Miss Emily H. Dutton assisting him in the lower grades. Mr. David Dennis and Miss Jennie Latham next had oversight of the school. The success of the school paved the way for the organization of a Congregational Church,

which has been through all the years as a light set upon a hill which can not be hid.

Heber was a large town, almost wholly Mormon, seventy miles from Ogden, in which the New West opened a school. The long list of its teachers would include some of the most faithful and distinguished in the service of the Commission.

For ten years a successful school had been supported in Sandy, a small smelting town thirteen miles south of Salt Lake, where a church was established. The two worked together harmoniously for the upbuilding of the kingdom. Huntsville, a small town in the mountains ten miles north of Ogden, welcomed a school. The people were Norwegian converts of the Mormon Church. In Lynne, a suburb of Ogden, a school was sustained. Coalville, a Mormon town on the Union Pacific Railway, saw a New West School opened in 1882, which was a fountain of good influences for years. Miss Rhoda Beard, the teacher, formed the first Christian Endeavor Society in Utah.

In a rented log house in Kamas a school was taught by Miss Nellie D. Biscoe under the auspices of the Commission. Lehi was another scene of devoted labors and signal success. Here a fine schoolhouse was erected and a Congregational Church followed. Bountiful could boast of a substantial stone schoolhouse, owned by the Commission, in the center of a Mormon population of two

thousand. Rev. D. L. Leonard, for years the superintendent of Congregational Missions, preached the first Protestant sermon, and later organized a church of the Pilgrim Faith. Hooper has a picturesque location on the shores of the Great Salt Lake. Miss Lydia Tichenor, now Mrs. Bailey, was the pioneer, who later went among the churches of the East to thrill large audiences by the romance and heroism of her experiences.

In Farmington the Academy of the Commission had a competitor in a famous Stake academy. The talented teacher, Miss Sarah J. Lester who met a tragic death later, "builded better than she knew" in her labors here. Rev. A. M. Peebles was the missionary pastor whose regular visits assisted in the upbuilding of the school.

Centreville was given a comfortable stone schoolhouse through the generosity of the First Congregational Church of Montclair, N. J. Stockton was a mining town, with progressive Gentiles, which offered virgin soil for faithful efforts. Morgan and Hoytsville were the strongholds of Mormonism, but patient Christian teaching brought reward. Bingham Canon, "a one-street mining town, six miles long and a quarter-mile wide," was the scene of the successful labors of Miss Mary E. Pease, a Mt. Holyoke graduate. Two years before she entered the service of the Commission, while visiting the home of a brother-in-law in Kansas, she declared her hope to be a missionary teacher some day. The incredulous business

man smiled, and, tossing her a nickel, said, "Here's the corner of your schoolhouse," and a Salt Lake City horse-car ticket was later found, when he exclaimed, "You may have that, too." Four years from that day, surely enough, her aspirations were providentially fulfilled; the ticket was used and the nickel deposited in the cornerstone of her new schoolhouse.

In the rural schools of the New West, teaching was only a small part of the daily work of the faithful teachers. They visited the sick, comforted the dying in death, prepared for the burial. Mothers early turned to them for assistance in learning how to cook, to sew and to beautify their humble homes. The men, so often illiterate, urged them to read to them the papers and to write their business letters. The children soon found in their beloved teachers friends for counsel in every need. Henefer, Wanship and Midway witnessed rewarding labors of this character.

Slaterville, five miles from Ogden, with no outside aid, built a new schoolhouse and applied to the New West for its intelligent supervision. Miss Anna L. Lyman, Miss Mary O. Tabor and Miss L. L. Yoder were in charge for six years. West Jordan was organized in a room formerly used as a saloon. In the religious exercises, which were a prominent feature in every New West school, God's word was taught and His praise zealously sung where once drunken carousals were nightly occurrences.

One school was established by the Commission in Idaho at Oxford. Miss Virginia Dox was the pioneer pedagogue. Her novel and thrilling experiences she used with rare power and eloquence in later years as an advocate of the Commission in many states of the Union. The Methodists founded a church at this point with the anticipation of entering also upon educational work as well. Desirous of observing the spirit of comity, our teacher was withdrawn after several years of very successful service.

Without doubt these country schools saw the best and worst of Mormonism. As a vast economic, industrial system, the followers of Joseph Smith and Brigham Young achieved vast results. A wide area was quickly settled, law and order were established, and prosperity attained. The means employed to bring about these ends were not always commendable. The autocratic spirit of the officials of the church was often insufferable. The theory of government of the early day Saints was as peculiar as their theology. The latter is voiced in the popular hymns of the Mormon Church. The doctrine that God is both male and female is duly set forth in the following:

“To Kolob now my thoughts repair,
Where God, my Father, reigns above;
My heavenly Mother, too, is there,
And many kindred whom I love.”

Celestial marriage is portrayed in the stanzas.

“O! when my work on earth is done
May I be honored as thy son,
Called home and crowned with endless lives,
With glory and celestial wives.”

* * * * *

“I want my kingdom to increase
Nor through eternity to cease;
I want the gift, celestial wives,
Which brings the power of endless lives.”

NEW MEXICO.

Long the "Children of the Twilight,"
In the darkness of their race,
Eastward looking, have been watching
For their God "with shining face."

'Tis the twilight hour of morning,
Harbinger of sunshine bright.
See! the clearness of the dawning
Dissipates the shades of night.

Christian teachers, self-forgetting,
Gladly here their lot have cast;
And we hear the children crying:
"God remembers us, at last!"

Comes the looked-for Montezuma?
Is it he upon his way?
No; it is the radiant Christ-Child.
Bringing in the glorious day.

M. A. T.

TRINIDAD ACADEMY.

TRINIDAD ACADEMY.

Within a few miles of the southern boundary of Colorado, just over the line from New Mexico, is the thriving town of Trinidad. In 1880, when the New West Academy was organized, the place had a population of four thousand. After the school had proved its necessity and worth, a larger and permanent home was demanded. The citizens contributed liberally for the purchase of the site, a conspicuous elevation, on the borders of the town, overlooking the city and the wide plains beyond. In digging for the foundation the workmen discovered the hill was in prehistoric ages the site of an Indian pueblo, and many interesting relics of the almost extinct race were found.

It is convincing proof of the wisdom of the administration of the Commission that in so many cases men chosen in the very beginnings of the work at several points should remain in charge year after year. In other words, the teachers, themselves, grew as the institutions developed. Such was the choice of Mr. Henry E. Gordon, a graduate of Amherst College, for the principalship of Trinidad Academy. He remained the beloved head thirteen years, a longer

period of service than any other teacher of the Society, save Mr. Benner of Salt Lake. Among the teachers associated with him were Miss Susie W. Benedict, Miss Eva A. Hubbard, Miss E. B. Keese. In later years came Mr. Frederick A. Peck, who had entire charge during a year's absence of Mr. Gordon; Miss A. E. Jordan, Miss Alys S. Day and Miss Kate Carman. Rev. G. J. Tillotson, of Connecticut, made a generous gift toward the erection of the building, whereupon the trustees voted unanimously to call the institution by his name.

The environment of this school was very different from all the others. In the first place it was not situated in a Territory, but in a State. Colorado very early enacted laws favorable to the development of a good graded school system. Again, the population of Trinidad, though mixed, did not contain a large proportion of either Mexicans or Mormons. In fact, the latter were so few in numbers as to be of no significance. The students of the Academy were in consequence mainly from American and Protestant families. For years there was no high school maintained in the public school system, and in consequence the Academy never lacked for pupils of advanced grade. As a feeder for Colorado College bright hopes were always entertained of its increasing usefulness and power.

As in the case of all the large academies of the New West the intellectual aspects of the work were only a portion of the features manifest. There was a moral

training and spiritual enrichment of priceless value. More than once a revival of marked power originated in the Academy and impelled many of the students to confess Jesus as their Saviour and King. Ten years after the founding of the Academy a Congregational Church was organized in Trinidad. The long delay was almost fatal to its growth and advancement, but after many vicissitudes the organization has gained strength enabling this church to labor effectively in a difficult field.

THE FAIR SOUTHWEST.

“We hail thee now, awakening from thy sleep,
Thou land of rare historic wealth and grace;
Thy sunlit vales a lovely dwelling place,
Thy hills and mountains rich with treasure deep,
Traditions strange thy old cathedrals keep;
And still in thy rich archives may we trace
The dusty annals of a Southern race,
Whose thrilling story makes our pulses leap.
Long hast thou slumbered! and thy blinded eyes
Have been a stranger to the purer ray;
But now the light illumines the Eastern skies
And ushers in for thee a brighter day.
O! land of promise, prophecy and power,
We hail with joy thy second natal hour.”

[“H.” in *New West Gleaner*, December, 1891.]

NEW MEXICO AND ARIZONA.

NEW MEXICO AND ARIZONA.

Columbus, when approaching America on his first voyage, observed a flock of paroquets flying over his three ships, going northeast. Believing that the birds came from land not far away, he turned his fleet in the direction from whence they came, and ere long cast anchor in the harbor of the island of San Salvador. Had he kept in his original course he would have sailed to the shores of Virginia. Was ever flight of parrots so momentous in its consequences! If the intrepid voyager had landed on the banks of the James he would have claimed possession in the name of his sovereign, the Spanish monarch, as he did on the isles of the Southern Sea. Thereafter the Latin race, the Spanish language and the Roman religion would have been supreme in a land that was reserved in the providence of God for the cooler blood of the Saxon, the purer faith of the Protestant.

The thousands of later adventurers from Southern Europe who followed the early pioneers were content to settle in the sunny climes bordering upon the Gulf of Mexico. Their descendants, north of the Isthmus of Panama, now number twelve millions. Only thirty-eight

years after Columbus discovered the New World Cabeza de Vaca penetrated the region now called New Mexico and Arizona, and claimed possession for his king. It was ninety years before the Pilgrim Fathers reached the bleak shores of New England. Among the early enthusiastic gold seekers were faithful priests, who were willing companions of their danger and toil if they might preach Christ and extend the dominion of the Pope. Their heroism and privations read like a romance. Three hundred years this out-of-the-way country had been controlled by the Spanish government and the Roman church, when Old Mexico declared independence in 1821. Later came the not altogether creditable war with the neighboring Republic, which was terminated by the treaty of Guadalupe Hidalgo in 1848, which made New Mexico and Arizona a part of the United States.

The Mexican of today, though of mixed blood, has inherited the Spanish thought, habits, and architecture of three hundred years ago. It is a case of arrested development. As the Province of Quebec in Canada may be said to be more French than France itself, so the far southwest stereotyped a civilization that was utterly alien to the remainder of the country. Even now it is like visiting a foreign land to travel over the wide mesas of New Mexico and Arizona.

These two Territories, which have plead so persistently for half a century to be admitted into the sisterhood of

States, are imperial in extent, containing nearly 250,000 square miles—as large as five Englands, or thirty times the size of Massachusetts. It is a vast region of southern latitude and immense elevations. The altitude determines the temperature, rather than the former. In other words, the mountains are cool, the lowlands are hot. Thus all climatic conditions may be found. No portion touches the sea, nor are there lakes or navigable rivers. It is an extensive tableland of sudden surprises. Yet from almost any point can be discerned, losing themselves in the blue haze of the distance, ragged sierras and castellated mountain chains. Extinct volcanoes may be found by the seeking down into whose craters one may walk amid scenes weird, gloomy and infernal. Out of these now quiet craters have flowed the streams of lava which may be traced in places for many miles. In the distance these great lava flows of the valley resemble huge black serpents at rest. The crowning features of the landscape are the towering peaks bearing their diadems of perpetual snow.

Americans are better acquainted with Europe than they are with these wide empires of the Southwest. In the popular mind New Mexico and Arizona have long been associated with arid wastes and torrid heat, lawless whites and hostile Indians, venomous reptiles and poisonous insects. Into this far distant land of opportunity, one filled with song and legend, with history so ancient the years were unnumbered, the pioneer teachers of the

New West Education Commission went as evangels of a new era and civilization to proclaim the Christ had come.

At the time of their first arrival the population of the two Territories was about one quarter of a million souls. The different elements were and are to this day very distinct; probably more so than in any other portion of the American Continent. The primitive inhabitants are the Pueblos, or, as they are popularly called, "Pueblo Indians." They number 15,000 and are mostly in New Mexico. They are an agricultural people and have always avoided war. The nineteen pueblos (*i. e.* village houses) are built of stone or adobe, formerly erected with no doors or windows in the first story, but are entered by ladders reaching to the second or third floor. By treaty the United States government has given them title to their farms and the suffrage. They gratefully accepted the former, but have never voted. Aborigines they truly are, still plowing with a forked stick and harvesting their scanty crops with the ancient hand-made sickle. Their carts are crude and clumsy, with the wheels made of cross sections of a log. Nominally they are members of the Roman Catholic Church, but they still practice many heathen customs.

In wide contrast to these primitive people are the hitherto savage tribes, so well known because of their cruel depredations. But there is another side to the

story. Our treatment of the Indian from the beginning is a dark stain upon American civilization. One-fifth of the two hundred thousand still living in the United States dwell in these two Territories, the larger portion being in Arizona. Among the number are the Apaches, Navajoes, Yumas, Pimas, Papagoes and Moquis. Formerly they were nomadic and wandered here and there over the mountains and plains. At present all are confined to government reservations. These Indians are stronger, physically and mentally, than the Pueblos, and capable of a higher civilization, although not so far advanced.

During the period under review fully one-half the population of New Mexico and Arizona was composed of the so-called Mexican race. They are dark and sallow in complexion, much like the Cubans, with very black hair and eyes, short and slight of stature. The typical native is slow and quaint, primitive, and picturesque in spite of himself. To the more active, nervous, ambitious American he seems a sort of Rip Van Winkle, out of date, a relic of a past and distant age. Yet he is kind, patient, good natured as a rule, with politeness that has the charm of courtly grace. When aroused in anger his temper is something dyamic, and not always wisely controlled. As a money maker and a money keeper he is seldom a success.

In early life the Mexican woman, "the *senorita*," is often strikingly handsome, but her beauty soon fades.

Not so the inborn refinement, which endures, for even amidst crushing poverty the Castilian dignity does not forsake her. As in all the Latin races, the women are fond of bright colors, nevertheless, imitating the nuns of the Holy Church, their favorite garment is the black shawl, which they generally wear thrown tastefully over the head. In intellectual life they are all children, for the Roman Church, during a supremacy of three centuries, has never manifested any desire to give the girls the education deemed so essential in all Protestant lands. When the New West began its missionary labors in the Southwest very few, indeed, of the women could read or write.

Adobe or sun-dried bricks form the low, thick walls of their houses, containing small, square rooms built around the placita, or along a corridor. The roof timbers, or ligas, are large and strong to support the rude planks and hay over which earth is thickly spread. The windows and doors are few in number and small in size. Wooden floors are the exception. Stoves are very rare, but in their stead the little fireplace in the corner, in which are placed the pinon sticks on end, gives needed cheer and genial warmth. The interior is whitewashed, and has a dado of bright colors. With hands of faith, pictures of the saints, the Virgin and the Saviour, are hung upon the walls. Each household has its sacred shrine with the upraised crucifix. A few pieces of furniture suffice—the

entire home equipment could be purchased for a small sum. Barns and outbuildings they do not have. When crops must, of necessity, be gathered and stored they are placed upon the roofs of the dwellings, or upon raised platforms. The indispensable red chili and jerked mutton are hung in festoons upon the outer walls to dry and cure.

The Mexicans are mentally weak. Peonage, a low type of bossism, and a relic of the medieval age, has long held them in bondage. They have not been taught to do their own thinking. The religious ceremonies and holy day festivities, in which their lives center, do not call for intellectual activity. When Abraham Lincoln issued his proclamation he did not emancipate all in slavery in our land. Here is a race that has been shackled in mind and soul for three hundred years in the thralldom of priestcraft. Two centuries the Roman Church, in the two Territories, has been controlled by French Jesuit priests. There is not one native Mexican priest in the diocese, nor is one desired. When a recruit is needed one is called from the Jesuit seminaries of France. Before the writer lies a list of the priests who were called to a "Catholic Synod" in Santa Fe by the Most Reverend Archbishop P. L. Chapelle. The names are taken in order as given, with the names of the towns in which they served: J. B. Fayet, San Miguel; J. M. Condert, Bernalillo; J. B. Rolliere, Tome; C. Seux, San Juan; A.

Redon and N. Dumarest, Anton Chico; A. Fourchegu, H. Ponget, L. Mizeon, J. H. Defouri, M. Mayen, A. Jonvencean and J. Deroches, Santa Fe; J. Courbon, El Rito; Fr. Buyot, Santa Cruz; R. Medina, Penasco; Jos. Volezy, Taos; J. B. Brum and E. Paulihan, Socorro. It is to be noted that these names are deeply significant. These Jesuits have always been bitterly opposed to American ideas and customs, and this opposition explains why to this day the territories appear to the traveled American as a foreign land.

The above facts prepare the reader to comprehend the environment into which the early teachers of the Commission went to carry the Bible and schoolbook—two books scarcely known to a majority of the inhabitants. In other portions of our country we have heard much of the dissatisfaction of the Roman priesthood with the public schools. In many places the dissatisfaction amounts to relentless opposition. With added pertinency, the inquiry arises, "What was the result of the unbroken rule of the Church for three centuries in the Territories?" Surely the ignorance, poverty and superstition of the one hundred thousand devotees of the Pope is a conclusive answer! Until the Protestants went into the Southwest there were no public schools, nor were they desired or permitted.

In order that the social status of the territories may be understood, several more factors in the body politic must

be mentioned. In passing, it is to be said that the term "American" is applied to all not of the above classes. Notwithstanding the southern latitude there are few Negroes. Chinese are not numerous, save in the one city of Tucson. The Jews are numerous in all the towns, and are very prosperous. In the leading cities and mining towns the settlers from the Northern and Eastern States are influential and constantly increasing. Among them are always to be found men of ability and character to whom the local administration of the schools of the Commission could be wisely intrusted. People come and go to a degree unknown in the North. Society is in a state of flux. As driftwood seeks the edge, so here on the border a class is in evidence, however small in number, that would be no credit to any civilization. Then there are others who have come seeking health. More and more this vast region is becoming a sanatorium for the world, where bronchial and consumptive patients find relief if not cure. It is evident that the region, especially in the 70's and 80's was a hard field for the missionary teacher. He needed great faith, grace and grit equally so. Large classes, fine schoolhouses, congenial surroundings, stimulating libraries and kindred fellowship were not his. Even to a greater degree than was possible to her male associate in the schools did the woman realize what it was to be a missionary—one who is sent. Of such may it be said the world was unworthy

for they are the uncanonized saints of our churches. All honor to these uncrowned heroines, who, in far out-of-the-way places, at the front where the fight is the thickest, toiled on from year to year.

The sunlight gleams on the lofty hills;
In the lovely valleys the shadows lie;
The heart of the lover of Nature thrills
With the varied beauty of earth and sky.

I stand by the old cathedral walls;
Three centuries now look down on me;
A voice from the past through the silence falls
And blends with the voices of years to be.

It tells of a long and lonely night,
When the stars were hid and the moon was pale;
When darkness shrouded the mountain height
And brooded over the gloomy vale.

It tells of a blind and servile trust
In bigot leaders with blinded eyes;
Of a people who clung to their native dust,
Nor heeded the glow of the purpling skies.

But over the valley I look—and see
The schoolhouse walls, and the church's spire;
Twin heralds of glories yet to be,
Whose light shall burn like a living fire.

I hear the voices of coming years;
I see a people arise in power;
The seed which was sown with toil and tears
Is bursting now into bud and flower.

There's a smile on the stolid mother's face,
And a gleam of pride in the father's eye;
For the children are gaining a nobler place
And will wield the sceptre by and by.

For, lo! the shackles are breaking fast,
They waken who once in slumber lay.
The light is dawning; the night is past,
On the Eastern hills are the steps of day.

And still, as we furrow the fertile earth,
The seed we scatter with pain and care;
We wait the wonders of death and birth
And look for a golden fruitage there.

Hope gladdens the watcher's weary eye,
Though the noise of battle is long and loud,
"Through Christ we conquer!" Be this our cry,
For the sign of the cross is on the cloud.

["H." in *Christian Education* and *New West Gleaner*,
November, 1890.]



**THE
ACADEMIES OF NEW MEXICO.**

THE ACADEMIES OF NEW MEXICO.

Santa Fe, the city of the Holy Faith of St. Francis, from time immemorial has been the capital of the Spanish Southwest. Yea, it is more; it is the oldest seat of civil and religious government on American soil. When Cabeza de Baca penetrated the valley of the winding Rio Grande, he found there a flourishing Pueblo village. Not until 1804 did the first venturesome American trader reach the ancient city. With the exception of St. Augustine, it is the oldest town in the United States. Santa Fe is a queer place, with its low mud houses and its high stone cathedral, with its narrow, crooked streets and inspiring outlook.

It is a city in which violent contrasts are ever present, the fifteenth century with the twentieth; the lights with its shadows; its palace and its plaza; its dust and donkeys and ditches. The writer lived in the city more than two years and bears personal testimony to the unique character of the place and the people. The archbishop of the Roman Catholic Church has his seat in Santa Fe. The military headquarters of the United States Army lend a distinct quality to the social life.

A church erected before the English came to America is still standing. The city's altitude of 7,047 feet gives it an incomparable climate, which is sought by invalids from far and near.

Secretary Bliss visited the quaint city several times, and the following from his pen illumines with clear light the strange conditions of the old Spanish capital:

"The oldest city in the country, it can boast of curious ancient buildings and records, and of many specimens of rude art; but of modern life it can show but little. In some respects it is an Oriental city. Costumes patterned after those worn in Palestine can be seen on its streets. Pottery that might have been made in Arabia is sold in its stores. Beasts of burden, apparently imported from Barbary, laden with wood, bound like barrels about them, thread its alleys. Complexions swarthy enough to belong to the Bedouins confront you frequently, and women, closely veiled and clothed in black, flit across your path at every corner.

"The apparent sadness of the native population arrests your attention. Faces more careworn and depressed than those you will see every Sunday thronging the cathedral can hardly be found on earth. The very religion of the people seems to be fearfully pathetic. A stamp of anxiety, such as the Inquisition must have left on the features of the men and women living under its shadow, is a Mexican heritage. The hard conditions of life to which the people

are subject may seem to some to account for this strange fact.

“Yet the more one studies the problem the clearer he will see that their religion does not relieve, but rather intensifies, their apparent misery. It is evidently a kind of religion that does not touch their better natures. It appeals to their fears, enshrouds them in superstitions, stimulates feelings of dread and awe, and offers nothing to their spirit of inquiry. No wonder the pall of hopelessness rests upon their lives. Nor is it strange that under such unnatural conditions vices thrive, ignorance perpetuates itself, the spirit of progress is unattainable, and the people stand in the way of their own prosperity. It will only be when the teacher and the school shall share with the priest and the Church the care of the young in New Mexico that better conditions will prevail, a truer life be attained, and the people become a worthy and helpful portion of American society.”

Two years before the New West Education Commission was organized the Academy was established in Santa Fe, and maintained under the auspices of President E. P. Tenney, of Colorado College, and Rev. C. R. Bliss. It is the oldest of all the New West schools, save that in Salt Lake. Prof. William Strieby was the capable principal two years.

In 1880, the Commission having been organized, the academies in Salt Lake and Santa Fe were assumed; the

New West paying accumulated bills amounting to \$2,269. Rev. H. O. Ladd, who was prominent in the educational advancement of the city for ten years subsequently, was the second principal. He served one year, when he withdrew to inaugurate a school under his private management, which was called the University of New Mexico. This effort to establish an university at this time when only pupils of grammar grade were in attendance, did not meet with the approval of the Commission. Mr. Arthur J. Clough was next appointed principal, assisted by Miss Ella C. Atkinson and Miss E. S. Hildreth. At the close of the year the school was closed for prudential reasons.

After several years, in 1888, the University of New Mexico, which had been supported almost wholly by New England Congregationalists, was closed because of financial difficulties. Its president, Rev. H. O. Ladd, had left the denomination. At the request of citizens of Santa Fe the Commission opened a school under the guidance of Mrs. E. H. Murphy, assisted by Miss Amelia Nehber. Prof. M. R. Gaines, a successful teacher in Japan under the American board, was in charge the following two years. July 1, 1893, after a year of hard work with good results under the instruction of Mr. and Mrs. William H. Perry, the Commission closed the school.

Santa Fe is not only the capital of the territory, but it is the ecclesiastical center of the Roman Church,

which maintains in several very flourishing institutions a large number of priests, teachers and nuns. The leading mercantile establishments are owned by prosperous Hebrews. At an elevation of considerably over a mile above sea level, twenty miles from the main line of the railway, and with a heterogeneous population that has lacked unity of purpose, the city has not been able to compete successfully with surrounding towns more favorably situated. A sum exceeding two hundred thousand dollars has been expended in the city by agencies, which have derived their income from the Congregational Churches of the country. In very few cities or towns of the West has benevolence been extended so generously, and, if the truth must be told, probably in no other are the permanent results so few and disappointing.

Mostly true, no doubt, as to actual and immediate results, but its various indirect influences affecting educational interests in the State have been important—particularly as leading to the establishment of the Territorial System of public schools. Certain of the governors of the Territory were of high culture, and society was early and greatly interested in our school, and later in the development of the public school system.

Prof. H. O. Ladd, though he made some mistakes, had no little influence in promoting the cause of education.

Albuquerque Academy had its origin in 1879, when the following associated themselves together and incorporated

the "Trustees of Albuquerque Academy," Elias S. Stover, William C. Hazeltine, Franz Huning, Albert Grunsfeld, Rufus C. Vose, Henry Springer and Charles W. Lewis. They served as a local advisory board, the school being sustained and controlled by Colorado College, Colorado Springs, Colorado. At the close of the first term the report that twenty-six pupils had been in attendance elicited applause.

At the beginning of the second year the school was transferred to the newly organized New West Education Commission of Chicago. For two years the school occupied the characteristic adobe, or mud house, which stood near the old Mexican cathedral, founded two centuries before by the Spaniards. Charles S. Howe, a graduate of Massachusetts Agricultural College, who came with the highest commendations from work in Cleveland, Ohio, was the first principal. Miss Mary Snyder, a graduate of Oberlin, now the wife of W. E. Hazeltine, of the Bank of Arizona, Prescott, was the first assistant teacher. Mr. A. S. McPherron was in charge from 1881 to 1885. H. B. Lawrence, Frank Burnette and F. E. Whittemore each served for a time as principal, or until 1887, when Charles E. Hodgkin, a graduate of the Indiana State Normal, was placed over the destinies of the growing institution.

Among the men who have served on the local board of supervision of this, the largest school of the Commission,

may be mentioned, in addition to those already named: D. L. Sammis, A. M. Whitcomb, J. H. Drury, Adolph Harsh, W. S. Burke, M. Custers, E. D. Bullock, Karl A. Snyder, R. B. Myers, E. W. Spencer, Aaron Rosenwald, F. H. Kent, Edward Medler, J. C. Marshall, M. W. Flournoy, A. G. Otero, S. M. Folsom, M. C. Nettleton, Dr. C. E. Winslow, Calvin Whiting.

In the autumn of 1881 the school was moved to the new town, to an adobe building on Lead Avenue, between Third and Fourth Streets. A year later on twelve lots donated on Silver street a structure was erected, which was the home of the school until outgrown. The property was sold to Jesus B. Armijo for \$5,000 in April, 1888. Perkins Hall was first occupied at its dedication December 30, 1890. It was erected on lots presented by the citizens of the city, and, counting the high basement, is three stories in height, upon a ground plan fifty-five by eighty-five feet, and cost the Commission twenty-two thousand dollars. The total outlay represented an expenditure of twenty-five thousand dollars.

The New West schools were potent factors in the rapid development of Albuquerque since Secretary Bliss first came as the representative of the Congregational Churches. We may profitably quote at this point remarks made at the dedication by the secretary of the New West: "It is now a little more than eleven years since I first saw this beautiful locality. Armed with letters of introduction

from the citizens of Santa Fe, I took passage in the old Santa Fe stage one forenoon in June, 1879, and after a journey which it is impossible to forget, a journey of jolting, prolonged through the night and, by reason of overflowed acequias, enlivened by threatened overturns and numberless ascents and descents, robbing the only passenger of both sleep and patience, I found myself at early dawn at the door of an adobe hotel in the old town. The proprietor, soon appearing, the uproar of a half-a-score of dogs was silenced, bade me welcome to his hospitable house."

At the time of the dedication, so rapid had been the growth of the town, it had become the railway, commercial and financial center of the entire Territory. The students enrolled in the Academy that year numbered four hundred, out of a population of six thousand. The talented teachers had brought new strength and efficiency to the Congregational Church, which had become self-supporting and worshipped in the most beautiful sanctuary of the city. Nowhere can be found annals more resplendent with rare devotion, keen intelligence, quick sympathies, high ideals of duty, unflinching self-denial and heroic perseverance in Christ's name than in the unwritten history of the deeds of the New West teachers.

Charles E. Hodgin, until placed at the head of the city schools of Albuquerque, was the beloved and capable executive. With him through the years were teachers

whose lives and labors are eminently worthy of extended eulogy. Mrs. L. A. Collings deserves to be placed high on the Commission's roll of honor. Among the first of the teachers to go to New Mexico, she remains to this day in the service, with a generation her acknowledged debtors. Miss Ella J. Buckingham, Miss C. E. Gaston, Mrs. C. E. Lewis, Miss Fannie Overman, Miss Laura A. Hodgin were among the number who did valiant service in Albuquerque, but did not remain long. Miss M. Winslow, a graduate of Oberlin, after years of efficient grammar school work, was promoted to take charge of the high school. Miss Cora E. Marsh, Miss Lou Lee, Miss Ella F. Garlick (who later married a fellow teacher, now Rev. J. Sidney Gould), Miss Sue Harlow were fortunate in laboring at the time of the Academy's greatest prosperity. Miss Jennie L. Pratt did self-sacrificing work in charge of a Mexican school in the suburbs; Miss Virginia Dox was also in a similar school. Miss Ida L. Frost, in another suburb, across the river, after persecution and great self-denial, witnessed the organization of a Mexican Congregational Church as the result of her school's success. One who filled a unique place for many years was Miss Mary E. Gilmore, a woman of rare gifts of heart and mind. She was the talented teacher of music in the Academy, and organist of the Congregational Church eighteen years.

No other work of the Commission probably was so influential in molding public opinion. Nearly three thousand students were enrolled during the thirteen years. They came from different parts of the territory, and, after instruction, scattered widely. A new law enacted by the legislature permitted municipalities to tax themselves to erect schoolhouses and sustain schools. Thus public schools came more quickly than was anticipated. Mr. G. Byron Smith efficiently served a year as principal before the Academy was closed.

Las Vegas, the city of the meadows, contained a population of six thousand in 1880. There are really two towns, one Mexican and one American. It is the county seat of San Miguel County, one of the largest, most populous and wealthy in the Territory. The county contains nearly eleven thousand square miles—larger than the States of Massachusetts and Rhode Island combined.

In the summer of 1880 a corporation was formed. The local trustees at once rented an adobe store of two rooms, in which the school was opened in the autumn with thirty pupils. Soon the academy required more room and a frame building was erected. This proved inadequate ere long. Two years later a substantial brick structure was built at a total cost of fifteen thousand dollars; one-half was provided by the citizens. It was the first academy to be equipped with a permanent home.

"Father Ashley" as he will always be called in New Mexico, being the pioneer missionary of our faith to this land of darkness, gave two daughters to the New West work who were among the first to volunteer for its service. In choosing a principal for the new academy in Las Vegas, a son of the above was called, Rev. Walter H. Ashley. He remained nine years, when a change from the high altitude of 6,500 feet was demanded. Few men are ever privileged to witness so great a transformation as did he in the life of the people. In this development the academy bore an honorable share.

Among the first associated with Mr. Ashley were Miss Annie G. Wood, Mrs. Lucy R. Campbell, Mrs. C. B. Smith, Mrs. Harriet B. Jaynes, Mrs. L. R. Graves and Mrs. J. B. Dickinson. In later years of his administration were Miss Jennie B. Pratt, Miss Bettie Gerrard, Mr. Charles Miller and Miss Lucy Stone. Mr. George S. Ramsay was in charge three years, assisted by Miss Dorrie Stahl, Miss J. H. Hegman and Miss S. E. Williamson. Mr. N. C. Campbell was then placed at the head of the institution and remained two years.

When the academy was opened in Las Vegas, there was not a public school in the entire territory, and, what is more, there was not a law on the statutes to make such an institution possible. The Commissioner of Education, in his report to Congress in 1879, says: "The system in New Mexico seems to be to have no system. There is no

demand that the teachers shall have any proven qualifications, intellectual or moral; no requirement that school training shall be in English, it being now largely in the Spanish, and no prohibition of sectarian influences in the schools—which there is reason to believe prevail extensively.” This same competent authority states only seventeen per cent of the school population are enrolled in schools, whereas the average for the United States is sixty-three. One-half the adults of New Mexico could not read.

One of the oldest educational institutions in New Mexico was the Jesuits' College, long maintained in Las Vegas. Like all the Roman Catholic schools the tuition was high and only sons of the well-to-do could attend. Chagrined that the new Protestant academy should prosper, and even draw pupils away from their own school, they moved their college bag and baggage to Denver. Another school, of similar grade, was organized and sustained by the Methodist Episcopal Church South, two blocks from the New West Academy. This leads me to say that one of the most distressing features of Protestant missionary work in the Western States and Territories has been the lack of Christian comity. Because of it, in the place of a common enemy, churches as well as schools, maintained by missionary gifts, have been organized only to languish. In the early 90's public school buildings, spacious and equipped with all modern conveniences,

were opened and manned by capable teachers, mostly from the East. The New West Academy was therefore closed.

White Oaks was a town of about a thousand people, nestled among mountains, several hundred miles south-east of Albuquerque. A Congregational Church had been doing the Master's work for several years, when, in 1889, at the urgent request of many citizens, an academy was opened, with Miss Abbie F. Hull, of Connecticut, in charge. During the two years the school was continued the attendance was limited by the capacity of the only building available. Although the academy was so soon closed, the results were abiding.

Deming is a town in Southern New Mexico, where the Santa Fe Railway reaches the great Southern Pacific Line. Here a Congregational Church had long been a forceful factor in the upbuilding of the country. In 1889 an academy was opened by the Commission under the guidance of Mr. F. W. C. Hayes and his accomplished wife. This school was the forerunner of a public school, which was soon established, and the New West withdrew at the end of the second year.

Among the leading citizens who assisted in the establishment of the school were the Rev. A. M. Pipes, pastor of the church; Jas. A. Lockhart, S. H. Pendleton, W. P. Tossell, Chas. H. Dane, Sigmund Lindauer and E. A. Kidder. The enthusiasm with which the academy was

greeted can not efface the remembrance of the opposition aroused. It was always so. The week following the canvass of the town by the superintendent on the field for subscriptions toward the equipment of the building offered by the citizens' committee the following appeared in the weekly paper, inserted by the teacher of a private school:

"My school does not seek patronage from the pauperized beneficiaries of any perverted charity. The blush of shame will not be brought to the cheek of such people by the knowledge that the beggar's hat is sent around in Deming for this school, or that servant girls and farm laborers in the East are inveighed into giving five cents for Jesus, and five dollars for Praise—God—Barebones to teach the pauper children of New Mexico."

THE RURAL SCHOOLS OF NEW
MEXICO AND ARIZONA.

THE RURAL SCHOOLS OF NEW MEXICO AND ARIZONA.

The direst poverty and the most hopeless illiteracy were found in the country. In the cities and towns the people were not so abjectly under the priests, and the exigencies of business made them seek education for their children. So difficult was it found to get a foothold in some communities because of prejudice, persecution and indifference, the history of several schools is little more than the record of baffled attempts. A teacher was sent to Bernalillo, in the Rio Grande Valley. The attendance was so small she was soon withdrawn. Like results followed in Los Ranchos de Albuquerque and Armijo, save the schools were sustained a year.

Cubero is a small Mexican hamlet in the high mesas of Western New Mexico. It is at the foot of the snow-capped peak of Mount Taylor, one of the highest of the high Rockies. Not far away are the ancient pueblos of the Lagunas and Acomas, while to the west are the wide plains upon which roam the warlike Navajoes and the dread Apaches. Never-falling springs are here found. In 1884 Father Ashley was authorized, after a careful investigation by himself, to open a school. He sent his

daughter, Mrs. Hepsibah Rood. On her arrival the French Jesuit priest forbade, under the penalty of excommunication and eternal damnation, the parents to send their children. The outlook was not promising, surely. But in time she found in the village a sewing machine, which no one knew how to run, and her skill in the use of it set the people thinking. Her kindness and wisdom in nursing a dying man disarmed the prejudice of others. Then her little organ reached the school, and her singing won all hearts. Mrs. Rood remained six months. Then Miss Emily M. Clapp was sent, but her stay was of a month's duration. Miss Schollenberg then braved the isolation and remained six months, when the school was closed for several years. At length Mrs. L. A. Collings, who had long acceptably served the Commission in Albuquerque, volunteered to go to this distant outpost in January, 1895, and to the date of this writing she has remained, with her daughter, Miss Laura W., faithfully doing the Master's work. She writes lately of her work: "Public sentiment has shown a steady and marvelous development in decency, in cleanliness, in self respect, and in patriotism. The deportment and recitation of the pupils would be a credit to any school." A Sunday school has always been maintained, and through the personal labors of Rev. Gordon E. Birlew, the home missionary in San Rafael, a convenient and comfortable schoolhouse and home were built in 1900.

In 1902 a school was begun in Seboyeta, which has a promising prospect. Another began in November, 1899, in Cabezón, but was closed at the end of the second year. After many vicissitudes the school in San Mateo was reopened in December, 1895, two years after the New West ceased to exist as a separate society. The hamlet of Los Ranchos de Atrisco, a suburb of Albuquerque, welcomed a school in 1892, and here a large work has been done, a Sunday school of far-reaching influence was organized by the teacher, Miss Ida L. Frost. Later a Congregational Church was established by its lamented pastor, the Rev. Lorenzo M. Ford, a full-blooded Pueblo Indian, the only one of his race ever ordained a minister of the gospel.

San Rafael is a picturesque hamlet of adobe houses, grouped along the borders of a wide mesa. As is so often the case in Mexican settlements, abundant springs of pure water were the attractive features. Here was opened the first of our purely Mexican schools in the country. A permanent house was built, as also a church building, in which the Rev. Ezekiel C. Chavez, the second Mexican to be ordained to the ministry by Congregationalists, ministered. The place is ninety miles west of Albuquerque, and three miles from a small station of the transcontinental railway. In 1884, when the teacher first reached the town, no one could read or write, man or woman. After many years of loyal service one of our

most respected teachers writes me: "In my own experience among the parents whose children have been in my school I have never found but *one woman* of middle age who could read (in Spanish) and write."

In 1889, in a suburb of Albuquerque called Barelás, a school was opened for the Mexican children of the community. Few of them had ever attended school. The methods of the New West were employed, as heretofore, with success. Again it was found the lady teacher is welcomed in homes when the Protestant minister is regarded with suspicion. And in this school for years the lives of consecrated teachers were living epistles, preaching, by daily ministry, the power of God unto salvation. Miss Jennie B. Pratt, of Connecticut, labored here with much self-denial for several years. At one time the attendance was the largest among the schools for the Mexicans.

In the Rio Grande Valley, south of Albuquerque thirty miles, is the town of Belén. It is a typical Mexican village with its crooked streets, adobe houses and scarcity of trees. Farming is the main occupation, which is carried on in a very primitive way. Mentally, these descendants of the ancient pioneers are children. Miss Emily H. Beckwith, after retiring from teaching in the place, raised among her friends in New England a sum sufficient to erect a tasteful building. In latter years German families settled in the community, and the schoolhouse was sold

to the Lutherans, who had previously, by permission, used it several years for their religious services on Sundays.

Arizona contained 113,000 square miles, and considerably less than 100,000 inhabitants when the New West, in September, 1883, established its first schools in the Territory in Holbrook, Springerville and St. Johns. At the time of this peaceful invasion of teachers Arizona needed more water and less politics, more religion and less deviltry, more farmers and fewer politicians, more education, less bigotry, more light, less darkness.

From the first Arizona had been more progressive than her sister Territory of New Mexico. Although the former contained over 30,000 Indians, a larger number proportionately than the adjoining territory, the Mexican race was relatively much weaker. At the time of which we speak California was entering upon an era of unparalleled prosperity. Thousands upon thousands were seeking the El Dorado, whose fame had gone out to all the earth.

For a time the development of the Territory was very rapid. Mines were profitably opened, ranches were improved, cities and towns grew in the night. A progressive element made its influence felt, especially in the capital city, Phoenix, and in Prescott, the largest town in the northern half. The old Spanish trading center, Tucson, was the headquarters of the Roman Church,

which had opposed, as usual, the Americanization of its customs and institutions.

Mormon leaders very early discerned the increasing possibilities and importance of Arizona. They openly boasted that some day the territory would be in their power. To that end, in the early 80's, a systematic colonization began, which quickly settled extensive areas of Northern Arizona. It was not long before all other elements of the population became alarmed at the dangers socially, politically and religiously, which threatened the peace and good name of the territory. Anything that would checkmate the impending evil was welcomed. At the time, Rev. C. L. Goodell, the beloved pastor of St. Louis, speaking in the second annual meeting of the Commission, said: "Mormonism is a rebellion of all that is worst in man against all that is best in the nation, unrelieved by a gleam of chivalry or an emotion of generous enthusiasm to mitigate its vileness and loathing. It is a decaying carcass to which the buzzards gather from every land. It is slavery, hard as death and the grave; a plague spot hotter than the breath of demon-working Africa, and foul as the gilded halls of Turkey, without the splendor. Out of the slums and cesspools of society come miasmas that poison life; come leprosies that waste communities; come disease and pestilence that kill republics. Mormonism is rife with all these."

Miss Mary E. Pease and Miss M. Munsinger were the

talented teachers sent to St. John, the center of a Mormon settlement. They remained two years. Miss M. McCullough taught a year in Holbrook, a station on the Atlantic and Pacific Railway. The school in Springerville was maintained only six months. This result was one of very many disappointments suffered by the patient administrators of the Commission. A full explanation is not possible here, save to say that swiftly changing environment, lack of local appreciation, costliness of the work, and the feeling that the limited funds in hand could be wisely spent elsewhere—all entered into the determination.

THE MEXICAN TRAINING
SCHOOL.

THE MEXICAN TRAINING SCHOOL.

The relations between the Mexicans of Old Mexico and of New Mexico are less intimate than would at first be supposed. With one language, one religion, identity of race and contiguous territories, one would expect to find frequent intercourse over the border, and such intimate mutual relations as would maintain common racial sentiments and aspirations. But no such intimacy exists. The distances are very great. The Mexican is not a traveler, as a rule exceedingly poor, he is also ignorant. The horizon bounds his ambition. Peonage, a type of slavery, has robbed him of energy and hope.

But a change is apparent. The railway has come, English-speaking adventurers have aroused their sleeping powers. Protestantism is becoming known to the few. The cities are leaders in a new civilization. El Paso, being on the border, influenced both countries. It is a strategic center. After several conferences between Rev. J. D. Eaton, Rev. M. A. Crawford, Rev. A. C. Wright, Rev. J. C. Olds, the missionaries of the American Board in Old Mexico, and Rev. E. Lyman Hood, the joint superintendent of the Congregational Home Missionary Society

and New West Education Commission in New Mexico and Arizona, the several societies represented were urged to establish a training school for Mexicans.

The school was opened in Juarez, a town opposite El Paso, on the Rio Grande River. Rev. A. C. Wright, an experienced missionary of the Board, was appointed principal, and Miss Dorrie Stahl, his assistant, was appointed by the Commission. The local conditions were not favorable, and, after a second year, the school was moved to El Paso to a commodious building erected by the Commission at an expense of eleven thousand dollars. The truthful historian must record that which is disappointing as well as the things which give encouragement. It is a long story, but suffice to say the work among the Mexicans of the United States did not prosper as anticipated, so the school subsequently was moved to Guadalajara, a large city in Old Mexico, one thousand miles farther south. At present writing it is meeting all expectations and is the center of wide influences. In its new location it is sustained entirely by the American Board of Commissioners for Foreign Missions.

THE SONG OF THE MOUNTAINS.

"The mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands."

O, ye mountains, pure and sparkling,
Strangely sweet the songs you sing!
Hark! I hear them rising, falling,
As from peak to peak they ring.

Sweet ye sing in hush of morning,
Ere the purpling of the dawn;
Sweet ye sing in glow of sunset,
Ere the evening star is born.

Sing ye songs the stars of morning
Sang to hail creation's birth?
Sing ye songs the spheres, in rapture,
Softly sing to listening earth?

Sunset flashes on the mountains,
Turns to gold the brooklet's sands,
While the pine the secret murmurs,
And the trees all clap their hands.

This the secret of the pine tree,
 Murmured where the brooklet flows;
This the secret that the rain drops
 Buried deep in mountain snows.

That the mountains sing in triumph
 Songs the little children sing,
Which they learn from faithful teachers,
 Sent by children of the King.

And while children sweetly carol
 Songs of praise for God's dear love,
All the mountains catch the echoes,
 Wafting them to heaven above.

[MARY F. FRENCH in *New West Gleaner*, April, 1892.]

CHARLES ROBINSON BLISS.

CHARLES ROBINSON BLISS.

Charles Robinson Bliss was born in Longmeadow, Mass., November 5, 1828, the only son of Deacon (Lieut.) Ebenezer Bliss and Marilla Moore Bliss, a native of Tolland, Mass. He was descended from Thomas Bliss, who came from Belstone, Devonshire, England, to Boston in 1635. A year later this ancestor moved to Hartford, where he received an allotment of land, as did his eldest son, Thomas. The father died in 1640, and the family removed to Springfield. The youngest son, John, later settled in Longmeadow, and was the ancestor of the subject of this biography.

Charles Robinson was also descended from Elder John Strong, the first minister of Northampton; also from John Parmelin (later Parmelee), a Huguenot, one of the first settlers of Guilford, Conn. Thomas Robinson, who became a resident of Guilford in 1664, was another from whom Mr. Bliss traced his lineage. Inheriting the best traditions of New England from men honored in the upbuilding of the country, it is not surprising that the growing boy early manifested the promise of future usefulness. He was thoughtful in his school work, con-

siderate in his dealings with his associates, and to a marked degree obedient in his home. Of this home his sister, Julia, has written: "It was in one of the most beautiful locations in the beautiful town, a site overlooking the broad meadows, the Connecticut River and the mountains beyond; on the west and on the north a picturesque ravine with the Longmeadow brook flowing at its base, and fair fields stretching away to the wooded hills beyond."

His father was very anxious that he should obtain a college education, so he was sent in due time to Westfield Academy, Westfield, Mass., the principal being William C. Goldthwait, formerly of Longmeadow, who had become a prominent educator in the Connecticut Valley. His life in the preparatory school was marked by devotion to duty and chivalric honor which won the esteem of teachers and classmates. In the autumn of 1850, when President Mark Hopkins was in the prime of his intellectual vigor, Charles entered Williams College. His associates have borne witness to the regard with which he was held. Never physically very strong, never large of frame, nor robust, he could not enter into much that appeals to college men. But at the close of his collegiate career (in 1854) he had laid broad and deep the foundations upon which he could wisely and safely build through subsequent years.

In his college course he was honored by election to membership in the Alpha Delta Phi and Adelpbic Union Societies. Among the most intimate friends were his roommate through college, Mr. James R. Dewey, long a teacher of Greek in the Chicago High Schools; Rev. Henry M. Grout, whose death many years later, while pastor of the Congregational Church, Concord, Mass., was widely mourned. Young Bliss was not in college the most popular of his class; as in later life, he lacked magnetism, and seemed cold and unsympathetic to many, yet it is proof of his real worth that friendships were won among the strongest men in the student body which endured through life. Among these were Rev. Abbott E. Kittrege, long a prominent pastor in New York City, and Rev. Charles A. Stoddard, the versatile editor of the *New York Observer*.

During his college course he had taught several short terms of schools in the country districts of the State. The year following his graduation he was principal of Leicester Academy, Leicester. In September, 1855, he entered Andover Seminary, where three years were pleasantly and profitably spent. He was wont to say that he had had three teachers in his life, Mr. Goldthwait, President Hopkins and Professor Park. Among the students during his course were not a few who achieved abiding fame in later years. In the seminary his leadership was not conspicuous, but the deep sincerity of his

life and the thoroughness of his scholarship won for him friendship that never waned.

About a year, after leaving Andover Hill, he supplied churches in New England, or until April 28, 1859, when he was ordained by the Presbytery of Philadelphia and settled as pastor of the Presbyterian Church, Beverly, N. J. Two years and a half were pleasantly spent in this labor. He was dismissed November 18, 1861, to accept a call to South Reading (later Wakefield), Mass., where he was installed pastor of the Congregational Church May 22, 1862. Doctor Kirk, of Boston, preached the sermon, Dr. R. S. Storrs, of Braintree, offered the installing prayer and Rev. J. W. Harding, from his old home in Longmeadow, gave the charge to the pastor. Doctor Storrs was the son of Rev. R. S. Storrs, the second pastor of the Longmeadow Church. Mr. Harding had been Mr. Bliss' pastor, and had followed with peculiar interest the young man during his years of preparation for the ministry. Charles' father was a delegate from the home church, and had the pleasure of witnessing his son's installation.

In the autumn of the same year, October 15, 1862, he married an acquaintance of his seminary years, Mary Farnham Smith. She was born in Gloucester, August 25, 1831, and was thus about three years younger than her husband. When she was a child her parents, Henry and Susan Johnson Farnham Smith, settled in the mother's

old home, North Andover. Rarely does a minister of the gospel find so congenial a companion, so willing and efficient a helpmeet as did Mr. Bliss. A parishioner, during the fifteen years of his pastorate in Wakefield, has written thus: "Mr. Bliss was a preacher of persuasive power, possessed of fine scholarly attainments, devoted and judicious as a pastor, a friend and advocate of every good cause in our social and municipal life. In the time of the great war for the Union, he was the active and constant friend of the soldiers and their families. Nine years he served on the school board, much of the time, acting as chairman."

In June, 1871, his health being poor, the church generously granted him a vacation of several months, that he and Mrs. Bliss might visit the Old World. A handsome gift of money was also presented them. They were absent five months and extended their journey to Turkey, where, in Sivas, a sister of Mr. Bliss, Miss Flavia (later Mrs. F. E. Garner of Longmeadow), was stationed as a missionary. A centennial celebration prompted him to write "A Commemorative Sketch" in 1877. It is an engaging history of the Wakefield Congregational Church from 1644 to date.

Previously, in 1868, as a correspondent of the *Congregationalist*, he joined a party of journalists, afterwards known as the "Rocky Mountain Press Club," in journeying at the invitation of the Union Pacific Railway to the

terminus of the line. The trip took them into the midst of the towering Rockies. The object of the tour was to interest the public in the developing resources of the continent, and to acquaint the people of the United States with the magnitude of the task undertaken, and the matchless prospect before the rising empires of the West. Thus Mr. Bliss had his first view of the vast region in which he was to take such deep interest in later years.

In June, 1877, his health having again become much impaired, he resigned the pastorate and started upon an extensive trip to the far West. In Colorado, especially, he spent considerable time hunting, fishing and camping out in the mountains. As the guest of the president, Rev. E. P. Tenney, he was enabled to see the need and increasing influence of Colorado College. On other pages we may read how his interest was awakened in the rising educational institutions of the great Rocky Mountain region. Colorado College was generously assisted by his voice and pen on his return to the East. With prophetic foresight he discerned what all did not at that time see, namely, that Mormonism in Utah and the French Jesuitism of the Roman Church in New Mexico and Arizona were inconsistent with the spirit of America. Mr. Bliss was among the first to warn the people of the United States of the threatening antagonism of both Mormonism and Jesuitism. The passing years since have abundantly fulfilled his predictions. In due time, as we have seen

in another chapter, the New West Education Commission was organized in Chicago, and he was elected the chief executive of its work as secretary. Thirteen years, from 1880 to 1893, his service in the cause of Christian education won him hearty support and affectionate regard in all our churches. In passing, it must be repeated, what is necessarily given in detail elsewhere in the book, that the magnitude of his labors may be comprehended, the sum of three-quarters of a million dollars was received and expended in sending more than seven hundred teachers to the distant territories, where thirty-three thousand pupils were gathered into schools and taught the principles of American citizenship and Christian righteousness.

In the summer of 1891 the first world's council of the Congregational Churches was held in London. With the writer he was a fellow passenger on the *City of Chicago*, which bore one hundred and one of the delegates and members of their families across the sea. The memories of that delightful voyage of modern Pilgrims to Old World shrines will never fade. Mr. Bliss was the accredited representative of the Commission, and as such was the recipient of much kindly good will and considerate courtesy. During his stay of a fortnight in London he was the honored guest of Mr. and Mrs. Evan Spicer, who are widely known throughout the British Empire for their zeal in the Master's work and their princely gifts toward

its support. With many others of the council he attended social functions of the capital, meeting the Prince and Princess of Wales, and distinguished members of the church and government. At the close of the sessions of the council he visited, with several hundred of the Congregationalists from many lands, the cradle of the denomination in Scrooby and Austerfield. He was also among the party which was entertained by the mayor and citizens of Plymouth. Before sailing for America Mr. Bliss visited the cathedral towns of the North of England.

A pathetic feature of the work of Mr. Bliss as secretary of the Commission was the fact that, to the degree it was successful, it was rendered unnecessary. In this vein, since the secretary's death, Rev. D. N. Beach (a successor, by the way, in the Wakefield pastorate) writes: "His work became in part a victim of its large success. It changed conditions. It helped to make Mormondom a new world. With education came culture, enterprise, the seething forces of new hope and life. The effect was to obscure his work. But work, for men, is only most successful when it is self-effacing."

In 1893 the union of the Commission with the older Education Society was consummated. It was not in accord with his wishes and judgment. But he cheerfully acquiesced in the general demand in our churches for a reduction in the number of benevolent societies supported by Congregationalists. Mr. Bliss became editorial-

secretary of the united Society. Because of the incoming public schools in the territories, one after another of the higher institutions sustained by the Commission was suspended. It being evident that no one of the several academies in the Southwestern field could be wisely merged into a college, Mr. Bliss was especially desirous that the academy in Salt Lake, which had played so conspicuous and honorable a part in the years of Christian uplift, should become an institution of collegiate strength and grade. To that end Mr. Bliss was eager to devote the remainder of his life. It proved an impossible task. To tell the whole story would be to narrate what would not be either flattering to our denominational pride or encouraging to our Christian graces. The effort was a losing fight, and the disappointment told sadly on the faithful secretary's waning strength and vitality.

During the years of labor with the Commission Secretary and Mrs. Bliss made their home in Chicago. Later Boston was their headquarters. In 1897, however, they decided to make their permanent residence in Wakefield, among the many dear friends of their earlier labors. The summers were passed in part in his ancestral home in Longmeadow. The last summer of their lives was thus pleasantly spent with his three sisters. In the autumn increasing weakness seemed to make a change to a warmer climate necessary, so they journeyed to Fanwood, N. J., where they were near a nephew of hers, Mr. F. D.

Warren. While he was recovering from a severe attack of la grippe Mrs. Bliss was suddenly stricken with pneumonia, and in a few days, Sunday, February 17, died.

Summoning all his depleted strength, and accompanied by relatives of Mrs Bliss, he took the body to Longmeadow for burial. On reaching the old homestead he was shocked to learn that his eldest sister, Mrs. George McQueen, had passed away the day before. A double funeral was held, the services being conducted by Rev. A. P. Davis, pastor of the Wakefield Church, assisted by the Rev. R. W. Wallace, also a former pastor of the same church. The daily press, in noting the sad occurrence, said: "The circumstances of the occasion were most unusual. These sisters-in-law, after illness of about the same duration, died within seven hours of each other; both were buried from the same house at the same hour and in the same lot in the old churchyard."

These unexpected and accumulated griefs were too much for Mr. Bliss in his enfeebled condition. In less than a week (Tuesday morning, February 26, 1901) he, too, "exchanged this world for a better." Two days later the funeral was held. A delegation from the Wakefield Church, including the pastor, Rev. A. P. Davis, Chester W. Eaton, G. H. Maddock, John White and Mr. Skinner, came, bringing a beautiful floral offering bearing the inscription, "Beloved Pastor of the Wakefield Church,

1862-1877." Mr. Davis conducted the services, assisted by the Rev. R. S. Underwood. C. S. Newell, Walter Bliss, Mrs. Braddock and Miss Katherine Clark were again in the choir, as they had been a week before. No children were ever born to them; the relatives left at death consisted of two sisters of Mr. Bliss, Miss Julia M. and Mrs. F. E. Garner; a nephew, C. M. McQueen, and two nieces, Misses Nellie and Jessie Garner. In addition to the nephew already mentioned Mrs. Bliss left two brothers, John H. D. Smith, of Boston, and Henry Smith, of Concord.

A noble heritage and living kin of character and achievement were the inspiration of both Secretary and Mrs. Bliss. His eldest sister, Mrs. Georgiana McQueen, was a graduate of Mount Holyoke. She was married in 1855 to the Rev. George McQueen, a missionary in Corisco, West Africa. After a service of ten years in the Dark Continent, her husband having died, she made her home in Longmeadow, where she was long identified with every good work. Mrs. Garner returned from her arduous labors in Turkey to make a home in Longmeadow, which has long been the center of helpful influences. Her brother and sisters returned to the old hearthstone as doves to their windows. It was, verily, as a great rock in a weary land. Without the unremitting effort of Miss Julia this brief monograph would have been impossible. From her hand the writer has received data, carefully

preserved by her through the years as a labor of love, which made the writing of this memorial volume a pleasure.

Of Mrs. Bliss it is difficult to write without seeming to use the superlative to an extraordinary degree. The home of her early life approached closely the New England ideal. Christian influences, pure and positive, combined with the rare mental accomplishments of its members, gave rich endowment to life. Later, in the best schools of the day, her heart and mind were trained for the distinguished station in the church and society which she always adorned. Her affection went out to all things pure and good. To spend and be spent for others was a joy. On her lips was the law of kindness. For nearly forty years she was the cheering helpmeet of her husband in his unselfish service. Their marriage was the union of congenial spirits. Combining attractive loveliness of person with strength of character, her gifts won her cordial sympathy and cooperation in whatever her heart prompted her to undertake.

Three weeks after the death of Mr. Bliss (Sunday evening, March 17, 1901) a memorial service was held in the Wakefield Congregational Church. It was fitting that their memory should be thus honored on the scene of their consecrated service. The congregation was limited only by the capacity of the house. The entire service was singularly tender and impressive. Rev. Albert

Putnam Davis led in the worship of the hour, and spoke tender words of eulogy which deeply touched the hearts of the mourning friends. Favorite hymns of Mr. and Mrs. Bliss were sung: "King of Love," "Jerusalem the Golden" and "Rock of Ages," "Asleep in Jesus" and "O Paradise."

Rev. William J. Batt, of Concord, a classmate of Mr. Bliss in Andover Seminary, bore personal tribute to the sterling worth of his lifelong friend. He called attention to the chaste and artistic program of the evening, in itself a fitting memorial. Rev. S. L. B. Speare, of Newton, spoke especially of "the attractive personality, the cheer of voice and heart" of Mrs. Bliss, with whom he was intimately acquainted in her early days in Andover. "To have met her once was to carry always the memory of her."

Rev. J. A. Hamilton, the honorary secretary of the Congregational Education Society, was also an Andover classmate. He referred especially to the literary work through many years of his departed friend, whose work as writer and editor was far-reaching in its moral incentive and spiritual uplift. Still another of Mr. Bliss' classmates in Andover, Rev. A. H. Plumb, of Boston, was present and addressed the Congregation. He emphasized the goodly inheritance of both Mr. and Mrs. Bliss, whose "ancestors had been noted for their devotion to religion and righteousness, and the cause of educa-

tion." He said he was himself connected with Mr. Bliss by ties of blood, and with both by lifelong friendship.

No speaker left deeper impress than did Rev. Robert W. Wallace, of Somerville, the successor of Mr. Bliss in the pastorate. He bore witness to "the universal affection and respect with which Mr. Bliss was mentioned and remembered." The labors of both left permanent results of great value. "The life of Mr. Bliss and his wife had a singular unity of purpose and action. They planned together and thought together. Rarely was a man so profoundly trusted, so even in temperament, so kindly wise and helpful, and rarely has there been a wife possessing more beautiful and queenly traits and qualities than his beloved and loving wife."

Rev. N. R. Everts made the closing address, in which he dwelt on the warm-heartedness and sympathetic intelligence of both, whose memories they had met to honor. He regarded their mutual harmony as the charm of the most sacred wedded love. When Mr. Bliss began to fail "she maintained the same hopeful and cheerful manner, and carried all her anxieties within herself.

"Her youthfulness in spirit and expression were retained in spite of length of days and the white hair, which was to her such a crown of glory."

Commemorative letters had been sent from the Rev. G. S. F. Savage, of Chicago, for many years the corresponding secretary of the New West, who was probably the

most intimate adviser of Mr. Bliss; from Mr. Isaac Huse, the efficient Superintendent of the Commission in the Utah field; from Rev. Frederick A. Noble, of Chicago, the President of the Commission; from Rev. Walter H. Ashley, of Manchester, Mass., long Principal of the New West Academy in Las Vegas, New Mexico; from Rev. J. E. Rankin, of Washington, D. C., who, from his post at the national capital, had followed the work of the New West with increasing interest; and from Rev. L. H. Cobb, the secretary of Congregational Church Building Society. Resolutions were presented from several societies, religious and philanthropic, with which Mr. and Mrs. Bliss had been connected.

The literary work of Mr. Bliss has already been in part mentioned. He also wrote "Godless or Not," a pamphlet; "The Bible in the Schools," "Thanksgiving Sermon" (1863); "Thanksgiving Sermon" (1865); "New Mexico" (1879); Papers on the New West Commission, presented to the National Council. The editorship of the *New West Gleaner*, later *Christian Education* (1884-1897), gave wide scope for his facile pen.

In September, 1893, the thirteenth, and last, annual report of the Commission was published. The National Council, the most important representative body of the Congregational Churches of the United States, had repeatedly, in its triennial sessions, passed resolutions, after debate, calling for a reduction in the number of na-

tional benevolent societies. Agreeably to these expressed wishes, the Commission entered into an alliance with the Congregational Education Society, by which the work of both Societies would be prosecuted by the older Society. Christian education is the fundamental idea in all the work hitherto sustained by them.

Secretary Bliss, in his last official annual report, says: "And now, in obedience to what seems to be a demand of the churches, after fifteen eventful years, the promoters of a work which has become so widely known as the 'New West' work, knock again at the door of the college society, not to beseech a little help for two newly fledged academies, but to offer to its acceptance a broad, established, and widely useful work, having an annual income of eighty thousand dollars, property in real estate and bonds worth one hundred and fifty thousand dollars, an annual enrollment of twenty-five hundred pupils in six academies and fifteen mission schools."

CONCLUSION.

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At the present writing, just eleven years after the above was penned, it is a pertinent inquiry, "What has been the apparent result upon the educational work so long ably sustained by the Commission?" In attempting an answer it must be borne in mind that long before the union of the two societies was advocated or consummated changes of very great moment were taking place in both the Western (Utah) and the Southwestern (New Mexico) fields.

Mormonism was gradually being shorn of its more repulsive features. This was the effect, not alone of an aroused public opinion without the church, but a reforming influence among the Saints themselves. Polygamy was doomed. Mormonism was becoming, if not less a religion, more and more a gigantic political, commercial, cooperative socialism. Impartial observers declare that the missionary schools, long maintained by several Protestant bodies, were considerable factors in bringing about these wholesome changes. The missionary school struck a prodigious blow at Mormonism, and at its most vulnerable point, namely, the home.

The changes were no less momentous in the Roman Church in the Southwest. Within ecclesiastical circles a growing opposition to the further supremacy of the French Jesuits was clearly manifest. Until the arrival of Protestants in this far-away region the laity had no voice whatever in the government of the church. They foresaw, however, more quickly than the priesthood, that if the papal cause was to compete successfully with the incoming Northern churches, it must foster an Americanization, which could alone bring it in touch with the militant forces of the day.

But a greater change, though outside the church itself, was the people were beginning to do their own thinking. By daily experience they saw that the boy trained in the Protestant missionary schools was better educated than the graduate of church institutions. And the contrast was nowhere more in evidence than among the girls. The graduate of the Sisters' convent was cloistered, shut in from the world, taught painting and music. On the other hand, the young woman who went forth from the academy had been made self-reliant, given an enlarged vision, and, with a practical education, was able to hoe her own row in the world.

In the two fields in which the New West was engaged this reforming, regenerating work was carried on by only a few of the Protestant denominations. The Baptists had very few churches and no schools. The Episcopalians

sustained a larger number of missionaries, but no missionary teachers were supported in either Territory. The work of the Lutheran Church was small in both branches. The Methodists were aggressive and successful in their church enterprises, but failed in the little they attempted in education. The Methodist Church South was weak in Utah, but maintained a larger number of missionaries in New Mexico than any other denomination. Only one academy was supported by them—at Las Vegas, and it was never very prosperous. The Presbyterians deserve by far the greatest praise. At one time they were spending almost as much money annually as all others combined. Their missionary pastors and missionary teachers also almost equaled in number all others. The administration of Presbyterian interests was always wise and effective. The lack of harmony between missionaries and teachers, which was so grievous a feature in the work of other denominations at times, did not weaken them, and their presbyteries exercised an oversight and guidance of men on the fields, and kept most thoroughly informed of their conditions and needs, which was of untold value.

Enough has possibly been said to indicate the relative position which Congregational agencies occupied in the upbuilding of these two great empires of the new West, Utah and New Mexico. In education no other denomination equaled ours. The Presbyterian brethren had a larger number of free rural schools, but they had very

few of the "academy" grade. In the schools of the Commission the religious influences were potent and continuous. Each day was always begun with the reading of the Bible and prayer. The number who were led to confess Christ as their Savior and Lord was gratifying indeed. The graduates went forth as teachers or business men, bearing a leaven that tended to raise the communities in which their homes were found. The new American civilization demanded public schools in both territories. No other influence was more potent in creating this demand and making possible its satisfactory fulfillment than the New West academies and schools.

SCHOOLS OF THE NEW WEST.

SCHOOLS OF THE NEW WEST.

ACADEMIES.

Salt Lake, Utah.....	Hammond Hall
Albuquerque, New Mexico.....	Perkins Hall
Las Vegas, New Mexico.	
Trinidad, Colorado	Tillotson
Santa Fe, New Mexico.....	Whitin Hall
Odgen, Utah	Gordon
Provo, Utah	Provo
El Paso, Texas	Missionary Training School

FREE SCHOOLS.

Salt Lake, (Phillips).....	Utah
Salt Lake (Burlington)	Utah
Salt Lake (Plymouth)	Utah
Bingham	Utah
Bountiful	Utah
Centreville	Utah

Coalville	Utah
Echo	Utah
Farmington	Utah
Henefer	Utah
Heber	Utah
Hoytsville	Utah
Hooper	Utah
Huntsville	Utah
Kamas	Utah
Lehi	Utah
Lynne	Utah
Midway	Utah
Morgan	Utah
Oak Creek	Utah
Park City	Utah
Sandy	Utah
Stockton	Utah
Slaterville	Utah
Trenton	Utah
West Jordan	Utah
Willard	Utah
Wanship	Utah
Oxford	Idaho
Holbrook	Arizona
St. John	Arizona
Springerville	Arizona
Armijo	New Mexico

Belen	New Mexico
Barelas	New Mexico
Cubero	New Mexico
Deming	New Mexico
Los Lunas	New Mexico
Ranchos de Albuquerque	New Mexico
Ranchos de Atrisco	New Mexico
San Rafael	New Mexico
San Mateo	New Mexico
White Oaks	New Mexico

**TEACHERS OF THE NEW WEST,
WITH LENGTH OF SERVICE.**

TEACHERS OF THE NEW WEST, WITH LENGTH OF SERVICE.

	YEARS.
Benner, Mr. Edward A.....	13
Gordon, Mr. Henry E.....	13
Collings, Mrs. L. A.....	12
Hervey, Miss Sarah C.....	12
Ashley, Mrs. Kate M.....	10
Colby, Miss Emma J.....	10
Huse, Mr. Isaac.....	10
Lester, Miss Sarah J.....	10
Ashley, Mr. W. H.....	9
Dickinson, Mrs. J. B.....	9
Fitzgerald, Miss Ella C.....	9
Hall, Miss Fannie	9
Pratt, Miss Jennie B.....	9
Winslow, Miss M. M.....	9
French, Miss Mary F.....	8
Gilmore, Miss Lizzie M.....	8
Merrill, Mr. Forest	8
Ring, Mr. H. W.....	8
Shute, Miss M. D.....	8

	YEARS.
Garrard, Miss Bettie	7
Ludden, Miss V. W.....	7
Merrill, Miss Susie I.....	7
Pascoe, Miss Mary E.....	7
Ashley, Mrs. W. H.....	6
Dox, Miss Virginia	6
Frost, Miss Ida L.....	6
Stokes, Miss Eva	6
Allen, Mr. C. E.....	5
Campbell, Miss Lucy R.....	5
Emerson, Miss Minnie	5
Hodgin, Mr. C. E.	5
Hamlin, Miss Alice	5
Hunter, Miss Georgia	5
Keese, Miss Emma B.....	5
Peck, Mr. Fred A.....	5
Pease, Miss Mary E	5
Stahl, Miss Dorrie	5
Stoner, Miss M. C.....	5
Benedict, Miss A. J.....	4
Beard, Miss R. O.....	4
Beard, Miss Florence	4
Brown, Miss M. A.	4
Blodgett, Miss Emma M.....	4
Crosby, Miss F. S.....	4
Foster, Miss Mary L.....	4

	YEARS.
French, Miss M. J.	4
Hunt, Miss Carrie W.....	4
Hull, Miss Abbie F.....	4
Lewis, Mrs. C. E.	4
McPherron, Mr. A. S.	4
McPherron, Mrs. A. S.	4
McCullough, Miss M.	4
Mason, Miss Carrie L.	4
Metcalf, Mr. R. A.	4
Overman, Miss Frances	4
Peebles, Mrs. David	4
Rood, Mrs. H. H.	4
Shepherd, Miss J. A.....	4
Smith, Mrs. H. H.....	4
Tichenor, Miss S. E.	4
Van Voorhis, Miss N. L.	4
Wilson, Miss G. A. T.....	4
Armstrong, Mrs. J. A.	3
Abbott, Miss Elizabeth	3
Allen, Miss Emma M.	3
Bailey, Mrs. A. J.....	3
Buckland, Mrs. B. F.	3
Clapp, Miss E. W.	3
Clafin, Miss Jennie	3
Corbett, Miss Flora J.....	3
Dennis, Mr. David	3

	YEARS.
Danforth, Miss E. S.....	3
Durham, Miss Kate L.	3
Engstrom, Miss Carrie	3
Eaton, Miss S. A.	3
Gilbert, Miss Grace E.	3
Gaston, Miss C. E.....	3
Hand, Miss M. A.	3
Hunt, Miss Etta F.	3
Hills, Miss Mary J.	3
Hawks, Miss Mary E.....	3
Higgins, Miss Ada M.	3
Ladd, Mr. H. O.	3
Merrill, Mrs. Forest	3
Munsinger, Miss M.	3
McClellan, Miss M. L.	3
Nutting, Miss M. H.....	3
Pratt, Miss Josie B.....	3
Prout, Miss Ruth	3
Ramsay, Mr. Geo. S.....	3
Robinson, Miss E. S.	3
Ring, Mrs. H. W.	3
Smith, Miss F. C.	3
Seward, Miss Kate L.....	3
Wakefield, Miss L. A.....	3
Williamson, Miss S. E.....	3
Almy, Miss Lizzie	2

	YEARS.
Atkinson, Miss Ella C.	2
Benedict, Miss S. W.	2
Baker, Miss Anna	2
Bliss, Miss Julia M.	2
Bartlett, Mr. Dana W.	2
Bridges, Miss Alice	2
Birck, Miss C. F.	2
Beckwith, Miss Emily	2
Biscoe, Miss Nellie D.	2
Curry, Mr. D. A.	2
Curry, Mrs. D. A.	2
Carney, Miss J. M.	2
Collyer, Mrs. L. D.	2
Carter, Miss H. A.	2
Carman, Miss Kate	2
Clough, Miss E. S.	2
Corwin, Miss Frances	2
Davis, Mr. O. F.	2
Day, Miss Allys S.	2
Field, Miss Nella	2
Foote, Miss Mary S.	2
Gaines, Mr. M. R.	2
Gunn, Miss Nellie M.	2
Gardner, Mr. Chas.	2
Hayes, Mr. F. W. C.	2
Hayes, Mrs. F. W. C.	2

	YEARS.
Hyde, Miss M. A.	2
Hood, Mr. E. L.	2
Hjelm, Miss Nora	2
Henry, Miss Mary E.	2
Hegman, Miss Josie	2
Hegman, Miss Bertha	2
Hunt, Miss Anna J.	2
Holmes, Miss Jessie F.	2
House, Miss N. A.	2
Jones, Miss E. S.	2
Jordan, Miss A. E.	2
Lancaster, Miss C. A.	2
Lawson, Miss L. M.	2
LaRose, Miss A. V.	2
Latham, Miss Jennie	2
Lee, Miss Lou E.	2
Lamson, Miss Nina E.	2
Munson, Miss L. G.	2
Mantor, Miss E. M.	2
Norton, Miss E. A.	2
Parks, Miss A. E.	2
Pomeroy, Miss Rhoda	2
Prout, Miss L. J.	2
Pearson, Miss Mary	2
Ross, Mrs. L. R.	2
Ruel, Miss Anna	2

	YEARS.
Roney, Miss Eva	2
Samson, Miss Gertrude	2
Scruton, Mrs. H. M.....	2
Shepardson, Miss A. E.	2
Snyder, Miss Mary	2
Stevens, Miss Alice P.....	2
Stelle, Miss Angie	2
Slosson, Miss S. H.....	2
Smith, Miss Jennie E.....	2
Sayers, Miss Lena	2
Shepherd, Miss Etta M.	2
Stoops, Miss Abbie L.....	2
Thrall, Mrs. W. H.	2
Thompson, Miss C.....	2
Tabor, Miss Mary O.	2
Warren, Miss A. M.....	2
White, Miss Fanny	2
Aoy, Mr. O. V.	1
Adair, Miss A. E.	1
Arnold, Miss Bessie	1
Allis, Miss F. A.....	1
Bosbyshell, Miss M. V.	1
Bailey, Miss M. G.	1
Buckingham, Miss E. J.....	1
Bell, Mr. J. D.	1
Bond, Miss Mary	1

	YEARS.
Bridges, Miss Vester	1
Blanchard, Miss F. A.....	1
Bray, Miss Alice P.	1
Binder, Miss A. A.	1
Bruce, Miss Laura	1
Clough, Mr. A. J.....	1
Carter, Miss Sybil	1
Cooley, Miss A. J.....	1
Cooley, Mrs. W. F.	1
Clark, Miss Rena	1
Collings, Miss L. W.	1
Copeland, Mrs. M. A.....	1
Dutton, Miss E. H.....	1
Durnford, Miss Lillie	1
Davis, Mr. E. B.	1
Dickerman, Miss L. W.....	1
Everett, Miss Eva	1
Elliott, Mrs. Sarah C.....	1
Emerson, Miss C. E.....	1
Fickes, Miss Lulu	1
Fairchild, Miss Mary	1
Frye, Mrs. G. P.	1
Graves, Mrs. L. R.	1
Gaston, Miss E. C.	1
Gilbert, Miss Sarah P.	1
Gould, Mr. J. Sidney.....	1

	YEARS.
Garlick, Miss Ella F.....	1
Gillespie, Miss Agnes R.....	1
Garrard, Mrs. E. S.	1
Hildreth, Miss E. S.	1
Hutchins, Miss S. F.	1
Hoyt, Miss Mary	1
Howe, Mr. Chas. S.	1
Harlow, Miss Sue	1
Hubbard, Miss Eva.....	1
Hunt, Miss Jessie F.	1
Hayden, Mr. H. B.	1
Hoffman, Miss M.	1
Hodgin, Miss Laura A.	1
Hurt, Mrs. W. C.	1
Heard, Mrs. Katherine	1
House, Mrs. Mary.....	1
Jones, Mr. M. M.	1
Jaynes, Mrs. H. B.	1
Jamison, Miss N. J.....	1
Keyes, Miss Elizabeth	1
Keith, Miss A. M.	1
King, Miss Mary B.	1
Koller, Miss Bertha	1
Lawrence, Mr. H. B.	1
Lipper, Miss M.	1
Pee, Miss Rachel	1

	YEARS.
Lyman, Miss Anna J.	1
Lamson, Miss Carrie	1
Loar, Miss I. G.	1
Mayo, Mr. H. N.	1
McLeod, Miss Edith	1
Mitchell, Miss Mary	1
Moyer, Mrs. E. F.	1
Marsh, Miss Cora E.	1
Miller, Miss Edith S.	1
Murphy, Mrs. E. H.	1
Moore, Miss F. E.	1
Milligan, Miss M. H.	1
Newman, Mr. W. H.	1
Nehber, Miss Ametia	1
Noyes, Miss Abbie P.	1
Nichol, Miss M. L.	1
Pishnot, Mrs. C.	1
Pratt, Miss Lizzie	1
Prescott, Miss Addie	1
Perry, Mr. W. H.	1
Perry, Mrs. W. H.	1
Quint, Miss Katherine	1
Roney, Miss Cora	1
Sprague, Miss Bessie	1
Smith, Mrs. C. B.	1
Strong, Miss May E.	1

	YEARS.
Scholenberger, Miss E.	1
Stone, Miss Lucy	1
Schulz, Miss Antoine	1
Smith, Miss Helene	1
Smith, Mr. G. B.	1
Stomats, Miss B.	1
Sloan, Miss Cornelia	1
Sedgers, Miss Lydia	1
Taylor, Miss Maggie	1
Turner, Miss Harriet E.	1
Towne, Miss Harriet B.	1
Tompkins, Mr. J. C. O.	1
Updegroff, Mrs. R. B.	1
Wilber, Mr. C. F.	1
Woodmansee, Miss E.	1
Whittemore, Mr. F. E.	1
Whitlock, Miss Ella	1
Wilson, Miss Ada E.	1
Yeatman, Mr. J. S.	1

SUMMARY.

SUMMARY.

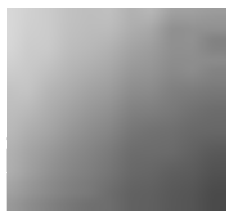
SUMMARY.

Year	Receipts	Schools	Teachers	Pupils	Mormons	Apostates	Mexicans	Others
1880	\$ 3,004.00	5	8	500				
1881	23,380.00	10	22	700				
1882	23,528.00	16	29	1,214	271	215	45	620
1883	35,219.00	19	33	1,613	425	305	89	794
1884	52,911.00	38	61	2,925	896	604	286	1,139
1885	48,470.00	37	62	2,686	812	500	298	1,076
1886	55,675.00	35	63	2,560	764	541	142	1,113
1887	61,819.00	28	59	2,383	727	653	155	848
1888	64,896.00	30	64	2,725	855	830	171	869
1889	65,033.00	30	71	3,255	1,035	886	115	1,219
1890	76,301.00	32	75	3,284	967	831	212	1,274
1891	88,209.00	29	79	3,704	861	759	505	1,579
1892	78,395.00	29	68	2,812	742	585	287	1,198
1893	79,361.00	26	65	2,481	699	430	381	971
	\$755,081.00							

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